Sloka 4.—If at dawn or twilight a flock of deer or the wind be to the left of an army (and be facing the Sun), then a war will break out; if it be to the right of the army, cries pleasantly (and is not facing the Sun), the two armies will come together; if it be of mixed characteristics, there will be rain.

दीप्तमृगाण्डजविरुता प्राक् सन्ध्या देशनाशमाख्याति ।
दक्षिणदिक्स्थैर्विरुता ग्रहणाय पुरस्य दीप्तास्यैः ॥५॥

Sloka 5.—If at dawn there be cries of birds and beasts facing the Sun, it forebodes the destruction of the country. If birds and beasts, which with their faces glowing in the Sun send forth their notes, stand to the south of a city, the latter will be captured by the enemies.

गृहतरुतोरणमथने सपांसुलोष्टोत्करेऽनिले प्रबले ।
भैरवरावे रूक्षे खगपातिनि चाशुभा सन्ध्या ।६॥

Sloka 6.—A dawn or twilight will be of dire consequences, if at the time a strong and rough wind blows making a howling noise, crushing houses, trees and arches, raising heaps of dust and clods of earth and throwing down birds from the sky.

मन्दपवनावघट्टितचलितपलाशद्रुमा विपवना वा ।
मधुरस्वरशान्तविहङ्गमृगरुता पूजिता सन्ध्या ॥७॥

Sloka 7.—A dawn or twilight will prove beneficial if the leaves of trees are slightly shaken by the impact of a gentle breeze, or if there be no wind, and if animals and birds, not facing the Sun, send forth their melodious notes.

सन्ध्याकाले स्निग्धा दण्डतडिन्मत्स्यपरिधिपरिवेषाः ।
सुरपतिचापैरावतरविकिरणाश्चाशु वृष्टिकराः ॥८॥

Sloka 8.—The following things being glossy at dawn or twilight betoken immediate rain. दण्ड-Danda (*vide* Sloka 16, *infra*), lightning, fish-like clouds, a mock Sun, a halo, a rainbow, ऐरावत-Airavata (*vide* Adhyaya XLVI—20 *infra*) and Sunbeams.

विच्छिन्नविषमविध्वस्तविकृतकुटिलापसव्यपरिवृत्ताः ।
तनुह्रस्वविकलकलुषाश्च विग्रहावृष्टिदाः किरणाः ॥९॥

Sloka 9.—The Sun's rays, which are broken off, unequal, discoloured, unnatural, crooked, turned anti-clockwise, slender, short, crippled (impaired) and soiled bring about war and drought.

उद्द्योतिनः प्रसन्ना ऋजवो दीर्घाः प्रदक्षिणावर्ताः ।
किरणाः शिवाय जगतो वितमस्के नभसि भानुमतः ॥१०॥

Sloka 10.—The Sun's rays which are brilliant, pure, straight, long and turned in a clock-wise direction and which are seen in a bright sky, tend to the prosperity of the world.

शुक्लाः करा दिनकृतो दिवादिमध्यान्तगामिनः स्निग्धाः ।
अव्युच्छिन्ना ऋजवो वृष्टिकरास्ते त्वमोघाख्याः ॥११॥

Sloka 11.—The white, glossy, unbroken and straight rays of the Sun, which pervade the whole firmament (from the beginning to the end), produce rain and are called ' Amogha ' or 'unerring '.

कल्माषबभ्रुकपिला विचित्रमाञ्जिष्ठहरितशबलाभाः ।
त्रिदिवानुबन्धिनोऽवृष्टयेऽल्पभयदास्तु सप्ताहात् ॥१२॥

Sloka 12.—Greyish, tawny, russet, variegated, madder-hued, green and spotted rays stretching all over the sky (and turned upwards), are conducive to drought and produce some danger after a week.

ताम्रा बलपतिमृत्युं पीतारुणसन्निभाश्च तद्व्यसनम् ।
हरिताः पशुसस्यवधं धूमसवर्णा गवां नाशम् ॥१३॥
माञ्जिष्ठाभाः शस्त्राग्निसम्भ्रमं बभ्रवः पवनवृष्टिम् ।
भस्मसदृशास्त्ववृष्टिं तनुभावं शबलकल्माषाः ॥१४॥

Slokas 13-14.—Copper-coloured rays of the Sun cause the death of a general; yellow and rosy ones, his misery (or trouble from diseases); green ones, the destruction of cattle; and smoky ones, the ruin of cows; madder-coloured rays cause trouble through weapons and fires; tawny ones, stormy rain; ash-coloured ones, drought; and spotted and greyish rays occasion slight rain.

रुग्व्यसनम् is another reading for तद्व्यसनम्.

बन्धूकपुष्पाञ्जनचूर्णसन्निभं सान्ध्यं रजोऽभ्येति यदा दिवाकरम् ।
लोकस्तदा रोगशतैर्निपीड्यते शुक्लं रजो लोकविवृद्धिशान्तये ॥१५॥

Sloka 15.—If, at the time of twilight, dust coloured like the Bandhuka flower (very red) or like collyrium powder goes up towards the Sun, mankind will then be afflicted by hundreds of diseases. White dust, at the time, betokens prosperity and peace to the people.

Parasara says that if the rising or setting Sun should be covered by dust resembling the white powder of conch, princes will triumph in war and mankind will be happy.

तथा च पराशरः
बन्धुजीवनिकाशेन तपनीयनिभेन वा ।
उदये रजसा सूर्यः संवृतः शस्त्रमावहेत् ॥
शङ्खचूर्णनिकाशेन रजसा संवृतो रविः ।
राज्ञां विजयमाख्याति वृद्धिं जनपदस्य च ॥

रविकिरणजलदमरुतां सङ्घातो दण्डवत्स्थितो दण्डः ।
स विदिक्स्थितो नृपाणामशुभो दिक्षु द्विजादीनाम् ॥१६॥

Sloka 16.—The collection of Sun-beams, clouds and wind, taking the form of a staff is called a Danda or rod. If the Danda is seen in the intermediate directions, misery will befall the kings, while, in the cardinal directions, it forebodes evil to Brahmins, Kshatriyas, etc., respectively.

शस्त्रभयातङ्करो दृष्टः प्राह्मध्यसन्धिषु दिनस्य ।
शुक्लाद्यो विप्रादीन् यदभिमुखस्तां निहन्ति दिशम् ।।१७।

Sloka 17.—The Rod observed at dawn, noon and twilight produces danger from weapons (war) and diseases; while the same with white, red, yellow and dark colours destroys the four classes in order. Also, it destroys the particular direction which it faces.

That part of the Rod which is near the Sun is called its bottom and the other end is its face.

दधिसदृशाग्रो नीलो भानुच्छादी खमध्यगोऽभ्रतरुः ।
पीतच्छुरिताश्च घना घनमूला भूरिवृष्टिकराः ॥१८॥

Sloka 18.—Blue and tree-shaped clouds, which being situated at the zenith of the sky and having a curd-like top, screen the Sun and those tinged yellow with a dense bottom, produce copious rain.

अनुलोमगोऽभ्रवृक्षे शमं गते यायिनो नृपस्य वधः ।
बालतरुप्रतिरूपिणि युवराजामात्ययोर्मृत्युः ॥१९॥

Sloka 19.—If a cloud-tree moving in the same direction (behind) as a marching monarch disappears suddenly, the king will be killed; while the same in the form of a young tree (plant) denotes the death of the prince (Yuvaraja) and minister.

कुवलयवैदूर्याम्बुजकिञ्जल्काभा प्रभञ्जनोन्मुक्ता ।
सन्ध्या करोति वृष्टिं रविकिरणोद्भासिता सद्यः ॥२०॥

Sloka 20.—A twilight which has the hue of blue lily, beryl or lotus-filaments, which is free from wind and which is brightened by the Sun's rays brings down rain the same day.

अशुभाकृतिघनगन्धर्वनगरनीहारधूमपांसुयुता ।
प्रावृषि करोत्यवग्रहमन्यत्तौ शस्त्रकोपकरी ॥२१॥

Sloka 21.—A twilight which contains clouds in inauspicious* forms, an aerial city, fog, smoke and dust, occasions drought in the rainy season, and clash of arms in other seasons.

*Like an ass, camel, a headless trunk, a crow, a cat and the like.

शिशिरादिषु वर्णाः शोणपीतसितचित्रपद्मरुधिरनिभाः ।
प्रकृतिभवाः सन्ध्यायां स्वत्तौ शस्ता विकृतिरन्या ॥२२॥

Sloka 22.—In the six seasons beginning with winter the natural colour of the sky at twilight is in their order red, yellow, white, variegated, lotus-hued and crimson. Each colour is beneficial in its own season and harmful, if it is otherwise.

तथा च गर्गः ।
वसन्ते मधुवर्णाभाऽथवा रुधिरसन्निभा ।
ग्रीष्मे श्वेता रजोध्वस्ता पांसुवर्णा च शस्यते ॥
नीललोहितशुक्लाभा सन्ध्या वर्षासु वार्षिका ।
माञ्जिष्ठवर्णा शरदि पीयूषाभा च शस्यते ॥
हेमन्ते बभ्रुवर्णा च पिङ्गला चापि पूजिता ।
शिशिरे शोणवर्णा च सन्ध्या क्षेमसुखप्रदा ॥
स्निग्धा प्रसन्ना विमला सप्रभा नाकुलापि वा ।
सन्ध्या यथर्तुवर्णाभा शान्तद्विजमृगा शुभा ॥

आयुधभृन्नररूपं छिन्नाभ्रं परभयाय रविगामि ।
सितखपुरेऽर्काक्रान्ते पुरलाभो भेदने नाशः ॥२३॥

Sloka 23.—If a fragmentary cloud presents the appearance of an armed person and is situated near the Sun, there will be danger (to the king) from enemies. If a white aerial city (of clouds) is approached by the Sun, the town that is besieged by an enemy) will be victorious; while if it is cut in two by the Sun, the town will be destroyed.

सितासितान्तघनवारणं रवेर्भवति वृष्टिकरं यदि सव्यतः ।
यदि च वीरणगुल्मनिभैर्घनैर्दिवसमर्क्षुरदीप्तदिगुद्भवैः ॥२४॥

Sloka 24.—If the Sun is covered on the right side by clouds that are white or white-fringed, there will be rain. If he is screened likewise by clouds which are similar in appearance to the bushes of Andropogon grass and which issue from an unblasted quarter, the same result will ensue.

नृपविपत्तिकरः परिघः सितः क्षतजतुल्यवपुर्बलकोपकृत् ।
कनकरूपधरो बलवृद्धिदः सवितुरुद्गमकालसमुत्थितः ।२५॥

Sloka 25.—A white cross-bar of clouds appearing at sunrise will bring about a king's demise; a blood-red one will ruin an army through internecine warfare; and one with a golden hue will bestow prosperity on the army.

उभयपार्श्वगतौ परिधी रवेः प्रचुरतोयकरौ वपुषान्वितौ ।
अथ समस्तककुप्परिचारिणः परिधयोऽस्ति कणोऽपि न वारिणः ॥

Sloka 26.—If there are mock Suns touching the Sun on both sides, there will be abundant rain. Should they surround him on all the four sides, not a drop of rain would fall.

ध्वजातपत्रपर्वतद्विपाश्वरूपधारिणः ।
जयाय सन्ध्ययोर्घना रणाय रक्तसन्निभाः ॥२७॥

पलालधूमसञ्चयस्थितोपमा बलाहकाः ।
बलान्यरूक्षमूर्त्तयो विवर्धयन्ति भूभृताम् ॥२८॥
विलम्बिनो द्रुमोपमाः खरारुणप्रकाशिनः ।
घनाः शिवाय सन्ध्ययोः पुरोपमाः शुभावहाः ॥२९॥

Slokas 27-29.—At twilights, the clouds that have the shapes of a banner, umbrella, mountain, elephant, and horse, conduce to the victory of kings and the people; while blood-red ones tend to war. Those that are suspended like the mass of smoke from straw fire, and are smooth in appearance, make the armies of kings prosper. Those hanging low, resembling trees, shining brightly owing to their deep-red colour or looking like towns bestow prosperity.

दीप्तविहङ्गशिवामृगघुष्टा दण्डरजःपरिघादियुता च ।
प्रत्यहमर्कविकारयुता वा देशनरेशसुभिक्षवधाय ॥३०॥

Sloka 30.—If at a twilight birds, jackals and beasts that face the Sun cry out, if there are the Rod, dust, bolt and so forth, or if every day the Sun appears in an unnatural form, the destruction of a country, king and food will be the result.

तथा च काश्यपः ।

दिनरात्र्यन्तरं सन्ध्या सूर्यस्यार्द्धं प्रदृश्यते ।
यावच्च तावदारभ्य शुभा वाप्यशुभापि वा ।
नभोऽमलं शुभदिशः पद्मारुणसमप्रभाः ।
मारुतो वाति सुरभिः सुखदो मृदुशीतलः ॥
एषा सन्ध्या शुभा ज्ञेया विपरीताऽशुभा स्मृता ।
रूक्षा च सविकारार्का क्रव्यादखरनादिता ॥
स्निग्धा दण्डपरीवेषः सुरचापविभूषिता ।
क्षिप्रं वर्षप्रदा सन्ध्या जयारोग्यविवृद्धिदा ॥

प्राची तत्क्षणमेव नक्तमपरा सन्ध्या व्यहाद्वा फलं
सप्ताहात्परिवेषरेणुपरिघाः कुर्वन्ति सद्यो न चेत् ।
तद्वत्सूर्यकरेन्द्रकार्मुकताडित्प्रत्यर्कमेघानिला-
स्तस्मिन्नेव दिनेऽष्टमेऽथ विहगाः सप्ताहपाका मृगाः ॥३१॥

Sloka 31.—The dawn produces its effects—good or bad—at the same moment, the evening, on the same night or in three days; haloes, dust and 'bolts', in a week, if not the same day; the sun-beams (unerring, etc.), rainbow, lightning, mock-Sun, clouds and wind act in the same manner; birds do on the 8th day, if not the same day, and beasts, in a week.

एकं दीप्त्या योजनं भाति सन्ध्या विद्युद्भासा षट् प्रकाशीकरोति ।
पञ्चाब्दानां गर्जितं याति शब्दो नास्तीयत्ता केचिदुल्कानिपाते ।३२

Sloka 32.—Twilight illuminates (and has effect over) one Yojana with its gleam; lightning illumines with its flash six Yojanas; the sound of thunder extends over five Yojanas; and according to some there is no limit to the falling of meteors.

तथा च देवलः । सन्ध्या तु योजनं याति विद्युद्भासा षडेव हि ।
मेघशब्दस्तु पञ्चानां योजनानां फलप्रदः ॥
उल्का सर्वत्र फलदा शुभा वाऽप्यशुभापि वा ॥ इति

प्रत्यर्कसञ्ज्ञः परिधिस्तु तस्य त्रियोजनाभः परिघस्य पञ्च ।
षट्पञ्चदृश्यं परिवेषचक्रं दशामरेशस्य धनुर्विभाति ॥३३॥

Sloka 33.—The halo of the Sun called mock-Sun spreads lustre (and has influence) over three Yojanas; a bolt, (cross-bar of clouds), over five Yojanas; a halo, over five or six Yojanas; and the rainbow shows its lustre for ten Yojanas.

Thus ends the thirtieth Adhyaya on "The Indications of Dawn and Twilight."

दिग्दाहलक्षणाध्यायः ॥३१॥ The Glow at the Horizon.

दाहो दिशां राजभयाय पीतो देशस्य नाशाय हुताशवर्णः ।
यश्चारुणः स्यादपसव्यवायुः सस्यस्य नाशं स करोति दृष्टः ॥१॥

Sloka 1.—The fire in the quarters, if yellow, indicates peril to the king; if fiery in colour, the ruin of the country; and if rubicund and observed with wind from the left, it causes destruction of the crops.

योऽतीव दीप्त्या कुरुते प्रकाशं छायामपि व्यञ्जयतेऽर्कवद्यः ।
राज्ञो महद्भेदयते भयं स शस्त्रप्रकोपं क्षतजानुरूपः ॥२॥

Sloka 2.—That, which owing to great brilliance creates illumination and reveals shadow also as the Sun does, portends great calamity to the king. A blood-red one indicates the raging of the sword (war).

प्राक्क्षत्रियाणां सनरेश्वराणां प्राग्दक्षिणे शिल्पिकुमारपीडा ।
याम्ये सहोग्रैः पुरुषैस्तु वैश्या दूताः पुनर्भूप्रमदाश्च कोणे ॥३॥
पश्चात्तु शूद्राः कृषिजीविनश्च चौरास्तुरङ्गैः सह वायुदिक्स्थे ।
पीडां व्रजन्त्युत्तरतश्च विप्राः प्राक्खण्डिनो वाणिजकाश्च शार्व्याम् ॥

Slokas 3-4.—The fire seen in the east bodes evil to the Kshatriyas with their chieftains; in the south-east, to the smiths and boys (or princes?); in the south, to the Vaisyas along with cruel men; in the south-west, to envoys and widows that have remarried; in the west, to Sudras and agriculturists; in the north-west, to thieves and horses; in the north, to the Brahmins; and in the north-east, to the heretics and merchants.

तथा च काश्यपः ।
प्राच्यां दिशि प्रदीप्तायां श्रेणीनां भयमादिशेत् ।
आग्नेय्यां तु कुमाराणां वैश्यानां दक्षिणे तथा ॥

वैकल्यं च स्त्रियो हन्ति शूद्रान् पश्चिमतस्तथा।
वायव्यायां चौरभयं विप्राणामुत्तरे तथा ॥
पाखण्डिवणिजां पीडा ह्यशानी यदि दीप्यते ॥ इति.

नभः प्रसन्नं विमलानि भानि प्रदक्षिणं वाति सदागतिश्च।
दिशां च दाहः कनकावदातो हिताय लोकस्य सपार्थिवस्य ॥५॥

Sloka 5.—A calm sky, glossy and bright stars, breeze blowing in a clock-wise direction, and the fire at the horizon with the hue of gold, is for the good of mankind and kings.

Thus ends the 31st Adhyaya on "the Glow at the Horizon."

भूकम्पलक्षणाध्यायः ॥३२॥ Signs of an Earth-quake.

क्षितिकम्पमाहुरेके बृहदन्तर्जलनिवासिसत्त्वकृतम्।
भूभारखिन्नदिग्गजविश्रामसमुद्भवं चान्ये ॥१॥

Sloka 1. Some hold that an earth-quake is caused by huge animals living in the midst of the ocean, while others opine that it is the result of the rest that is availed of by the elephants of the quarters tired by the weight of the earth.

तथा च काश्यपः।

वारुणस्योपरि पृथ्वी सदैलवनकानना।
स्थिता जलजसत्त्वाश्च सक्षोभाश्चालयन्ति ताम् ॥

तथा च गर्गः।

चत्वारः पृथिवीं नागा धारयन्ति चतुर्दिशम्।
वर्धमानः सुवृद्धश्चातिवृद्धश्च पृथुश्रवाः ॥
वर्धमानो दिशं पूर्वां सुवृद्धो दक्षिणां दिशम्।
पश्चिमामतिवृद्धस्तु सौम्यायां तु पृथुश्रवाः ॥
नियोगाद्ब्रह्मणो ह्येते धारयन्ति वसुन्धराम्।

ते वसन्ति यदा श्रान्ताः स वायुः खसितो महान् ॥
वेगान्महीं चालयन्ति भावाभावाय देहिनाम् । इति.

अनिलोऽनिलेन निहतः क्षितौ पतन् सस्वनं करोत्यन्ये ।
केचिच्चदृष्टकारितमिदमन्ये प्राहुराचार्याः ॥२॥

Sloka 2.—Yet, others there are who hold that it is caused by the atmospheric wind colliding with another and falling to the earth with a booming sound. There are still others who maintain that it is occasioned by some unseen power. Some more there are who declare as follows :

तथा च वसिष्ठः ।
यदा तु बलवान्वायुरन्तरिक्षानिलाहतः ।
पतत्याशु स निर्घातो भवेदनिलसम्भवः ॥
तस्य योगान्निपततश्चलत्यन्याहता क्षितिः ।
सोऽभिघातसमुत्थः स्यात्सनिर्घातमहीचलः ॥ इति.
तथा च वृद्धगर्गः ।
प्रजा धर्मरता यत्र तत्र कम्पं शुभं वदेत् ।
जनानां श्रेयसे नित्यं विसृजन्ति सुरोत्तमाः ॥
विपरीतस्थिता यत्र जनास्तत्राशुभं तथा ।
विसृजन्ति प्रजानां तु दुःखशोकाभिवृद्धये ॥ इति.

गिरिभिः पुरा सपक्षैर्वसुधा प्रपतद्भिरुत्पतद्भिश्च ।
आकम्पिता पितामहमाहामरसदसि सव्रीडम् ॥३॥
भगवन्नाम ममैतत्त्वया कृतं यदचलेति तन्न तथा ।
क्रियतेऽचलैश्चलद्भिः शक्राहं नाम खेदस्य ॥४॥
तस्याः सगद्गदगिरं किञ्चित्स्फुरिताधरं विनतमीषत् ।
साश्रुविलोचनमाननमालोक्य पितामहः प्राह ॥५॥
मन्युं हरेन्द्र धात्र्याः क्षिप कुलिशं शैलपक्षभङ्गाय ।
शक्रः कृतमित्युक्त्वा मा भैरिति वसुमतीमाह ॥६॥
किन्त्वनिलदहनसुरपतिवरुणाः सदसत्फलावबोधार्थम् ।
प्रागुद्दिश्चितुर्भागेषु दिननिशोः कम्पयिष्यन्ति ॥७॥

Sloka 3-7.—In days of yore, the earth, being shaken severely by the winged mountains which flew up and down, spoke bashfully to the creator in the assembly of the Gods—"My lord, the name that has been given to me by you—namely अचला-immoveable—is not quite right, for it is falsified by the flying mountains and I am unable to put up with this misery." Hearing these words of Mother Earth who was choked with tears, whose lower lip quivered slightly, and observing her face hanging down with tears trickling down from her eyes, the Creator spoke thus: " Indra, remove this humiliation felt by Mother Earth; throw your thunderbolt and chop off the wings of the mountains." At this, Indra saying 'So be it', comforted her with the word " Don't you fear; but Wind, Fire, myself and Varuna will shake you in the four parts of the Day and Night put together respectively in order to reveal the good and bad effects to the world,"

गर्ग आह
कृत्वा चतुर्धाहोरात्रं द्विधाहोऽथ द्विधा निशम् ।
देवताश्रययोगाच्च चतुर्धा भगणं तथा ॥
पूर्वे दिनार्द्धे वायव्य आग्नेयोऽर्द्धे तु पश्चिमे ।
ऐन्द्रः पूर्वे च रात्र्यर्द्धे पश्चिमार्द्धे तु वारुणः ॥
चत्वार एवमेते स्युरहोरात्रविकल्पजाः ।
निमित्तभूता लोकानामुल्कानिर्घातभूचलाः ॥ इति.

चत्वार्यार्यम्णाद्यान्यादित्यं मृगशिरोऽश्वयुक् चेति ।
मण्डलमेतद्वायव्यमस्य रूपाणि सप्ताहात् ॥८॥
धूमाकुलीकृताशे नभसि नभस्वान् रजः क्षिपन् भौमम् ।
विरुजन्द्रुमांश्च विचरति रविरपटुकरावभासी च ॥९॥
वायव्ये भूकम्पे सस्याम्बुवनौषधीक्षयोऽभिहितः ।
श्वयथुश्वासोन्मादज्वरकासभवो वणिक्पीडा ॥१०॥

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रूपायुधभृद्वैद्यास्त्रीकविगान्धर्वपण्यशिल्पिजनाः ।
पीड्यन्ते सौराष्ट्रककुरुमगधदशार्णमत्स्याश्च ॥११॥

Slokas 8-11.—The circle presided over by the Wind-God consists of the seven asterisms, *viz.*, Uttara, Hasta, Chittra, Swati, Punarvasu, Mrigasiras and Aswini, (that is, whenever an earthquake occurs in any one of these stars, it has to be construed that it is due to the Wind Circle). The following symptoms of this circle will be revealed a week in advance: the quarters are covered with smoke; a wind blows lashing with the dust of the earth and breaking trees; and the Sun does not cast bright rays. During an earthquake of the Wind Circle the decay of crops, water, forest and herbs, the outbreak of swellings, asthma, madness, fever, phlegmatic affections and trouble to the trading community will ensue. So also, concubines, warriors, physicians, women, poets, singers, traders, artisans, the Saurashtras, Kurus, Magadhas, Dasarnas and Mathsyas will suffer.

तथा च गर्गः ।

प्रथमेऽह्नि चतुर्भागे निर्घातोल्कामहीचलाः ।
सौम्यादित्यार्यम्णहस्तचित्रास्वात्यश्विनीषु च ॥

भवन्त्यनिलजाः सर्वे लक्षणान्यवधारय ।
धूमव्याप्ता दिशः सर्वा नभस्वान् प्रक्षिपन् रजः ॥

द्रुमांश्च भञ्जंश्चरति रविस्तपति शीतलः ।
सप्तमेऽहनि कम्पः स्याद्भूमेरनिलसम्भवः ॥

पुष्याग्नेयविशाखाभरणीपित्र्याजभाग्यसञ्ज्ञानि ।
वर्गो हौतभुजोऽयं करोति रूपाण्यथैतानि ॥१२॥

तारोल्कापातावृतमादीप्तमिवाम्बरं सदिग्दाहम् ।
विचरति मरुत्सहायः सप्तार्चिः सप्तदिवसान्तः ॥१३॥

आग्नेयेऽम्बुदनाशः सलिलाशयसङ्क्षयो नृपतिवैरम् ।
दद्रूविचर्चिकाज्वरविसर्पिकाः पाण्डुरोगश्च ॥१४॥
दीप्तौजसः प्रचण्डाः पीड्यन्ते चाश्मकाङ्गवाहीकाः ।
तङ्गणकलिङ्गवङ्गद्रविडाः शबरा अनेकविधाः ॥१५॥

Slokas 12-15.—Pushya, Krittika, Visakha, Bharani, Magha, Purvabhadra and Purvaphalguni belong to the 'Fire' Circle. This also reveals its symptoms a week in advance. They are the following: the sky is covered with the fall of stars and meteors; owing to the fire in the horizon, the sky appears to be illuminated; the fire with the aid of wind rages over the land. During an earthquake of the 'Fire Circle', the clouds will be destroyed; lakes and tanks will dry up; kings will be at loggerheads with one another; herpes, scab, fever, erysipelas and jaundice will prevail; men of great valour, hot-tempered persons, the Asmakas, Angas, Bahleekas, Tanganas, Kalingas, Vangas, Dravidas and hillmen of various tribes will be affected.

तथा च गर्गः ।
द्वितीयेऽह्नि चतुर्भागे निर्घातोल्कामहीचलाः ।
पित्र्यभाग्याजपुष्याग्निविशाखायमदैवतैः ॥
भवन्त्यनिलजास्ते च लक्षणानि निबोध मे ।
तारोल्कापातदिग्दाहैरादित्यं लक्ष्यते नभः ॥
मरुत्सहायः सप्तार्चिः सप्ताहान्तश्चरत्यपि ।
सप्तमेऽह्नि विजेयः कम्पश्चानलसम्भवः ॥

अभिजिच्छ्रवणधनिष्ठाप्राजापत्यैन्द्रवैश्वमैत्राणि ।
सुरपतिमण्डलमेतद्भवन्ति चाप्यस्य रूपाणि ॥१६॥
चलिताचलवर्ष्माणो गम्भीरविराविणस्तडिद्वन्तः ।
गवलालिकुलाहिनिभा विसृजन्ति पयः पयोवाहाः ॥१७॥

ऐन्द्रं स्तुतकुलजाति ख्यातावनिपालगणपविध्वंसि ।
अतिसारगलग्रहवदनरोगकृच्छर्दिकोपाय ॥१८॥
काशियुगन्धरपौरवकिरातकीराभिसारहलमद्राः ।
अर्बुदसुराष्ट्रमालवपीडाकरमिष्टवृष्टिकरम् ॥१९॥

Slokas 16-19.—The asterisms Abhijit, Sravana, Dhanishta, Rohini, Jyeshta, Ashadha and Anuradha appertain to the circle of Indra. The following is the token: the clouds resembling moving mountains, sending forth loud peals of thunder, containing flashes of lightning and appearing like buffaloes' horn, swarm of bees and serpents, pour down rain. An earthquake of Indra's Circle will ruin men of celebrated families and castes, famous persons, kings and heads of corporations. It produces dysentery, swelling of the neck, diseases in the face and violent vomitting. It will also bring trouble to the people of Kasi, Yugangdhara, the Pauravas, Kiratas, Kiras, Abhisaras, Halas, Madras, Arbudas, Saurashtrians and Malwas. But it will give desirable rain.

तथा च गर्गः
निशार्द्धे तु यदा पूर्वे उल्कानिर्घातभूचलाः ।
मैत्रेन्द्रवैश्रवणाभिजिद्रोहिणिवासवैः ॥
स्यादिन्द्रसम्भवः कम्पो लक्षणानि च मे शृणु ।
वर्षन्ति बहवो मेघा वराहमहिषोपमाः ॥
धुन्वन्तो मधुरान् रावान् विद्युत्रासितभूतलाः ।
सप्तमेऽहनि सम्प्राप्ते कम्पः स्यादिन्द्रसम्भवः ॥
पौष्णाप्यार्द्राश्लेषामूलाहिर्बुध्न्यवरुणदेवानि ।
मण्डलमेतद्दारुणमस्यापि भवन्ति रूपाणि ॥२०॥
नीलोत्पलालिभिन्नाञ्जनत्विषो मधुरराविणो बहुलाः ।
तडिदुद्भासितदेहा धाराङ्कुरवर्षिणो जलदाः ॥२१॥

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वारुणमर्णवसरिदाश्रितघ्नमतिवृष्टिदं विगतवैरम् ।
गोनर्दचेदिकुकुरान् किरातवैदेहकान् हन्ति ॥२२॥

Slokas 20-22.—The asterisms Revati, Purvashadha, Ardra, Aslesha, Moola, Uttarabhadra and Satabhishak constitute "Varuna's" circle whose symptoms are the following: huge clouds resembling blue lily, bees and collyrium in hue, rumbling softly, shining with streaks of lightning, send down slender lines of water resembling sharp sprouts. An earthquake of this circle will kill those that are dependent upon the seas and rivers; it will yield excessive rain. People will forget their mutual hatred. It will ruin the Gonardas, the Chedis, Kukuras, Kiratas and the people of Videha.

तथा च गर्गः

निशायां पश्चिमे भागे निर्घातोल्का महाबलाः ।
पौष्णाप्याद्यैरगा मूलाहिर्बुध्न्यं वरुणं तथा ॥
कम्पो वारुण एभिः स्याच्छ्वभ्रं तस्यैव लक्षणम् ।
वर्षन्ति जलदास्तत्र नीलाञ्जनचयोपमाः ॥
विद्युद्भासितदेहाश्च मधुरस्वरभूषिताः ।
सप्तमेऽहनि सम्प्राप्ते कम्पः स्याद्वारुणस्ततः ॥
षड्भिर्मासैः कम्पो द्वाभ्यां पार्कं च याति निर्घातः ।
अन्यानप्युत्पातान् जगुरन्ये मण्डलैरेतैः ॥२३॥

Sloka 23.—An earthquake shows its effect in six months, and a portentous thunder in two months. Other sages have included other portents also in the above circles.

तथ च गर्गः

निर्घातोल्कामहाकम्पाः स्निग्धगम्भीरनिःस्वनाः ।
मेघाः सनिशब्दाश्च सूर्येन्दुग्रहणे तथा ॥
परिवेषेन्द्रचापं च गन्धर्वनगरं तथा ।
मण्डलैरेव बोद्धव्याः शुभाशुभफलप्रदाः ॥

तथा च समाससंहितायामाचार्येणैवोक्तम्

आर्यण्पूर्वं भचतुष्टयं च शशाङ्कमादित्यमथाश्विनी च ।
वायव्यमेतत्पवनोऽत्र चण्डो मासद्वयेनाशुभदः प्रजानाम् ॥
अजैकपादं बहुलाभरण्यो भाग्यं विशाखा गुरुभं मघा च ।
क्षुदग्निशस्त्रामयकोपकारि पक्षैस्त्रिभिर्मण्डलमग्निसञ्ज्ञम् ॥
प्राजापत्यं वैष्णवं मैत्रमैन्द्रं विश्वेशं स्याद्वासवं चाभिजिच्च ।
ऐन्द्रं ह्येतन्मण्डलं सप्तरात्रात् कुर्यात्तोयं हृष्टलोकं प्रशान्तम् ॥
आहिर्बुध्न्यं वारुणं मूलमाप्यं पौष्णं सार्पं मन्मथारीश्वरं च ।
सद्यः पाकं वारुणं नाम शस्तं तोयप्रायं हृष्टलोकं प्रशान्तम् ॥

The following three slokas are from समाससंहिता-

उल्का हरिश्चन्द्रपुरं रजश्च निर्घातभूकम्पककुप्प्रदाहाः ।
वातोऽतिचण्डो ग्रहणं रवीन्द्वोर्नक्षत्रतारागणवैकृतानि ॥२४॥

व्यभ्रे वृष्टिर्वैकृतं वातवृष्टिर्धूमोऽनग्निर्विस्फुलिङ्गार्चिषो वा ।
वन्यं सत्त्वं ग्राममध्ये विशेद्वा रात्रावैन्द्रं कार्मुकं दृश्यते वा ॥२५॥
सन्ध्याविकारः परिवेषखण्डा नद्यः प्रतीपा दिवि तूर्यनादः ।
अन्यच्च यत्स्यात्प्रकृतेः प्रतीपं तन्मण्डलैरेव फलं निगाद्यम् ॥२६॥

Slokas 24-26.—The other portents referred to above are enumerated here—meteors, aerial city, (Harischandra pura), dust, portentous thunder, earthquake, fires in the quarters, violent winds, solar and lunar eclipses, unnatural phenomena in the case of any star or groups of stars, rain without clouds, any thing unnatural in the firmament, excessive rain, smoke without fire, flames without sparks, (?) entry of wild creatures into a village, sight of a rainbow at nights—unnatural phenomena during twilights, fragmentary circles (halos) round the Sun or the Moon, contrary flows in rivers, sounds of musical instruments in the heavens. Any other phenomenon which is contrary to nature and its effects should be included in the above circles.

Garga says; persons in whose Nakshatras earthquakes and the like Utpatas occur will suffer miseries; they shall therefore perform expiatory ceremonies in honor of the particular Deva under whose influence the occurrences take place.

हन्त्यैन्द्रो वायव्यं वायुश्चाप्यैन्द्रमेवमन्योन्यम् ।
वारुणहौतभुजावपि वेलानक्षत्रजाः कम्पाः ॥२७॥

Sloka 27.—An earthquake of Indra's circle counteracts one born of the Wind's period (*vide* slokas 3-7 *supra*) and *vice versa*. Similarly the earthquakes of Varuna's circle counteract one born of the Fire-period and *vice versa*. Thus, the earthquakes of particular periods and circles as stated above cancel each other.

Garga says that if an earthquake is connected with two Nakshatras, division with respect to time of day takes precedence-

प्रथितनरेश्वरमरणव्यसनान्याग्नेयवायुमण्डलयोः ।
क्षुद्भयमरकावृष्टिभिरुपतापयन्ते जनाश्चापि ॥२८॥

Sloka 28.—During an earthquake of the 'Fire' circle and 'Wind' period or *vice versa* ('Fire' period and 'wind' circle), a celebrated king will die or suffer calamity; and the subjects will be troubled by the dread of famine, by pestilence and drought.

वारुणपौरन्दरयोः सुभिक्षशिववृष्टिहार्दयो लोके ।
गावोऽतिभूरिपयसो निवृत्तवैराश्च भूपालाः ॥२९॥

Sloka 29.—By an earthquake of 'Varuna' circle and 'Indra' period or *vice versa*, there will be plenty of food, prosperity, rain and contentment in the world. Cows will yield plentiful milk and kings will sink their differences.

तथा च काश्यपः

ऐन्द्रश्चानिलजं हन्ति वायव्यश्चापि शक्रजम् ।
आग्नो हौतभुजं हन्ति वारुणस्तन्भवम् ॥

वायव्याग्निमिश्रितो यश्च वेलामण्डलसम्भवः ।
दुर्भिक्षव्याधिरोगैस्तु पीड्यन्ते तत्र जन्तवः ॥
माहेन्द्रवारुणे यत्र वेलामण्डलसम्भवः ।
सुभिक्षक्षेमधर्माणां तत्र वृष्टिः प्रतिष्ठिता ॥
एवमुक्तपरिशेषाणां विशेषफलं नास्ति पाराशरे तन्त्रे विशेषतरं पठ्यते-
तथा च
योऽन्यस्मिन्नक्षत्रे भागे चान्यत्र भूचलो भवति ।
स भवेद्व्यामिश्रफलस्तन्मे गदितो निबोध त्वम् ॥
कुरुशाल्वमत्स्यनैषधपुण्ड्रान्ध्रकलिङ्गविन्ध्यपादस्थान् ।
वायव्याग्नेयः कम्पः सानलजीवान् भवति मैत्र्याम् ॥
प्राच्यशकचीनपह्लवयौधेयकपर्दियक्षवद्रोमान् ।
शरदण्डमगधबन्धकिविनाशनः शक्रवायव्यः ॥
आवन्तिकाः पुलिन्दा विदेहकाश्मीरदरदवासान्ताः ।
वाह्याश्रिताश्च वायव्यवारुणे प्राप्नुयुः पीडाम् ॥
ऐक्ष्वाकवाऽश्मरथ्यान् पटच्चराभीरचानिमरुकुत्सान् ।
ऐन्द्राग्नेयः कम्पो हिनस्ति राज्ञश्च समुदीर्णान् ॥
सरितः सरः समुद्राश्रितांश्च गोनर्दमङ्गनाराज्यम् ।
क्षत्रियगणांश्च हन्यात्कम्पो वरुणाग्निदैवत्यः ॥
काश्याभिसारकाच्युतकच्छद्वीपार्यदेशजाः पुरुषाः ।
गणपूजिताः कुलाढ्या नृपाश्च वरुणेन्द्रवर्चसः स्युः ॥—इति-

पक्षैश्चतुर्भिरनिलाग्निभिराग्नेयैर्वराट् च सप्ताहात् ।
सद्यः फलति च वरुणो येषु न कालोऽद्भुतेषूक्तः ॥३०॥

Sloka 30.—Where the time-limits for the happenings of the effects arising from certain omens have not been specified, they will be felt in the course of two months, if the omens arise in the 'wind' circle; in three fort-nights, in the 'Fire' circle; in a week, in 'Indra's' circle; and those of the 'Varuna' circle on the same day.

चलयति पवनः शतद्वयं शतमनलो दशयोजनान्वितम् ।
सलिलपतिरशीतिसंयुतं कुलिशधरोऽभ्यधिकं च षष्टितः ॥३१॥

Sloka 31.—An earthquake of the 'Wind' circle shakes the earth to an extent of 200 Yojanas; one of 'Fire' circle, 110 Yojanas; one of 'Váruna's, 180 Yojanas and one of 'Indra's', 160 Yojanas.

तथा च काश्यपः
वायव्ये मण्डले नित्यं योजनानां शतद्वयम् ।
दशाधिकमथाग्नेय ऐन्द्रे षष्ट्याधिकं शतम् ॥
शतं चाशीतिसंयुक्तं वारुणे मण्डले चलेत् । - इति

त्रिचतुर्थसप्तमदिने मासे पक्षे तथा त्रिपक्षे च ।
यदि भवति भूमिकम्पः प्रधाननृपनाशनो भवति ॥३२॥

Sloka 32.—If there be another earthquake on the 3rd, the 4th, or the 7th day, or at the end of a month, fortnight, or three fortnights, it will bring about the destruction of prominent kings.

अर्द्धमासे चतुर्थेऽह्नि तृतीये वाथ सप्तमे ।
कस्मात्पुनर्यदा कम्पो मासे सार्द्धे यदापि वा ॥
उत्पद्यते जने यत्र तत्र विन्द्यान्महद्भयम् - इति

Thus ends the 32nd Adhyaya on "Signs of an Earthquake."

उल्कालक्षणम् ॥३३॥ Ulkas or Meteors.

दिविभुक्तशुभफलानां पततां रूपाणि यानि तान्युल्काः ।
दिव्याल्काशनिविद्युत्तारा इति पञ्चधा भिन्नाः ॥१॥

Sloka 1.—The forms of those who fall down after having enjoyed unalloyed happiness in Heaven are called Ulkas or meteors which are divided into five kinds *viz*, दिव्य-ignescent balls, उल्का-meteors, अशनि-thunder-bolt, विद्युत्-lightning and तारा-shooting stars.

For a similar idea, *Cf.* भगवद्गीता- क्षीणे पुण्ये मर्त्यलोकं विशन्ति.

Garga opines that the meteors are burning missiles that are discharged by the protectors of the quarters for indicating good and bad effects.

तथा च गर्गः

स्वास्त्राणि संसृजन्त्येते शुभाशुभनिवेदिनः ।
लोकपाला महात्मानो लोकानां ज्वलितानि तु ॥
आचार्येण खल्पसंहितायामेवोक्तम्
अस्त्राणि लोकपाला लोकाभावाय सन्त्यजन्त्युल्काः ।
केषांचित्पुण्यकृतां तन्नोल्काविद्युतिः स्वर्गादिति ॥

उल्का पक्षेण फलं तद्वद्धिष्ण्याशनिस्त्रिभिः पक्षैः ।
विद्युद्दहोभिः षड्भिस्तद्वत्तारा विपाचयति ॥२॥

Sloka 2.—An Ulka and a Dhishnya cause their effects to be felt in a fortnight; thunderbolt, in three fortnights; and lightning and Tara in six days.

तथा च समाससंहितायाम्
उल्काथ पञ्चरूपा धिष्ण्योल्का विद्युतोऽशनिस्तारा ।
धिष्ण्योल्के पक्षफले तत्त्रिगुणाश्चाशनिः षडहिकेऽन्ये ॥
फलपादकरी तारा धिष्ण्यार्द्धं पुष्कलं शेषाः ।

तारा फलपादकरी फलार्द्धदात्री प्रकीर्त्तिता धिष्ण्या ।
तिस्रः सम्पूर्णफला विद्युदथोल्काशनिश्चेति ॥३॥

Sloka 3.—The Tara meteor produces only a quarter of the effects: fixed; the Dhishnya, a half of it; while the remaining three produce their full effects.

अशनिः स्वनेन महता नृगजाश्वमृगाश्मवेश्मतरुपशुषु ।
निपतति विदारयन्ती धरातलं चक्रसंस्थाना ।।४।।

Sloka 4.—The Asani or thunderbolt falls with a deafening sound upon men, elephants, horses, beasts, rocks, houses, trees and domestic animals, revolving like a discus and piercing the surface of the earth.

तथा च समाससंहितायाम्
अशनिः प्राणिषु निपतति दारयति धरातलं बृहच्छब्दा ।

विद्युत्सत्त्वत्रासं जनयन्ती तटतटस्वना सहसा ।
कुटिलविशाला निपतति जीवेन्धनराशिषु ज्वलिता ॥५॥

Sloka 5.—The lightning which is crooked and extensive falls all of a sudden on living-beings and heaps of fire-wood, setting them aglow, causing fright to the animals and producing a Tata-tata sound.

तथा च

विद्युत्तटतटशब्दा ज्वालामालाकुला पतति ॥

धिष्ण्या कृशालपपुच्छा धनूंषि दश दृश्यतेऽन्तराम्यधिकम् ।
ज्वलिताङ्गारनिकाशा द्वौ हस्तौ सा प्रमाणेन ॥६॥

Sloka 6.—The Dhishnya is a slender thing with a short tail; it resembles burning embers and is two cubits long; but appears quite distinct over a space of forty cubits.

तथा च

धिष्ण्या सिता द्विहस्ता धनूंषि दश याति कृशदेहा ।

तारा हस्तं दीर्घा शुक्ला ताम्राऽजतन्तुरूपा वा ।
तिर्यगधश्चोर्ध्वं वा याति वियत्युह्यमानेव ॥७॥

Sloka 7.—The Tara or shooting star is a cubit long, white or red, slender like the thread of lotus-stalk and moves across, up or down the sky, as if being dragged.

तथा च

तारा तु हस्तमात्रा यात्यूर्ध्वमधः स्थिता सिता ताम्रा ॥

उल्का शिरसि विशाला निपतन्ती वर्धते प्रतनुपुच्छा ।
दीर्घा च भवति पुरुषं भेदा बहवो भवन्त्यस्याः ॥८॥

Sloka 8.—The Ulka or meteor is broad at the top, having a very tiny tail. As it falls down, it increases in dimensions. Its length is 3½ cubits. There are several varieties of it.

तथा च

उल्कायतो विशाला बहुप्रकारा पुरुषमात्रा ।
प्रेतप्रहरणखरकरभनक्रकपिदंष्ट्रिलाङ्गलमृगाभाः ।
गोधाहिधूमरूपाः पापा या चोभयशिरस्का ॥९॥

Sloka 9.—Those varieties of the above that resemble dead bodies, weapons, asses, camels, crocodiles, monkeys, boars, ploughs, wild deer, lizards, snakes and smoke, as well as those that have two heads, are of evil consequences.

ध्वजझषगिरिकरिकमलेन्दुतुरगसन्तप्तरजतहंसाभाः ।
श्रीवृक्षवज्रशङ्खस्वस्तिकरूपाः शिवसुभिक्षाः ॥१०॥

Sloka 10.—Those that resemble banners, fishes, mountains, elephants, lotuses, the Moon, horses, molten silver, swans, Bilva trees, diamond (or thunderbolt), conch, and the Swastika design, tend to prosperity and abundance of food-grains.

तथा च काश्यपः

नरेभतुरगाश्वाद्यमवृक्षेषु च पतेत्सदा ।
ज्वलन्ती चक्रवद् दृश्या स्वशनी रावसंयुता ॥
विद्युत्त्रासकरी भीमा शब्दवन्ती तटत्तटा ।
बृहच्छार्षाऽतिसूक्ष्मा च जीवेषु च पतेत्सदा ॥
धनूंषि दश या दृश्या सा च विष्ण्या प्रकीर्त्तिता ।
ज्वलिताङ्गारसदृशी द्वौ हस्तौ सा प्रमाणतः ॥
पद्मताम्राकृतिश्चैव हस्तमात्रायता गता ।
तिर्यगूर्ध्वमधो याति सोद्यमानेव तारका ॥
उल्का मूर्धनि विस्तीर्णा पतन्ती वर्धते तु सा ।
तनुपुच्छा नृमात्रा तु बहुभेदसमावृता ॥
आयुधप्रेतसदृशी जम्बुकोष्ट्रखराकृतिः ।
धूम्रवर्णा तु पापाख्या विशीर्णा या तु मध्यमा ॥
ध्वजपद्मेभहंसाभा पर्वताश्वसमप्रभा ।
श्रीवृक्षशङ्खसदृशी या चोल्का सा शिवप्रदा ॥

अम्बरमध्याद्बह्व्यो निपतन्त्यो राजराष्ट्रनाशाय ।
बम्भ्रमती गगनोपरि विभ्रममाख्याति लोकस्य ॥११॥

Sloka 11.—If they fall in bunches from the middle of the sky, they portend the ruin of the king and the country. Similarly, that which frequently whirls round in the sky, indicates unrest and distress among the people.

संस्पृशती चन्द्रार्कौ तद्विसृता वा सभूप्रकम्पा च ।
परचक्रागमनृपभयदुर्भिक्षावृष्टिभयजननी ॥१२॥

Sloka 12.—That which touches the Sun or the Moon or issues from either, accompanied by an earthquake, causes an invasion by an enemy, danger to the king, famine, drought and fear.

पौरेतरभ्रमुल्कापसव्यकरणं दिवाकरहिमांश्वोः ।
उल्का शुभदा पुरतो दिवाकरविनिःसृता यातुः ॥१३॥

Sloka 13.—An Ulka that moves to the left of the Sun and the Moon, destroys a king in town and one on march respectively; whereas one which issuing from the Sun falls in front of a chief on march bestows victory on him.

शुक्ला रक्ता पीता कृष्णा चोल्का द्विजादिवर्णघ्नी ।
क्रमशश्चैतान् हन्युर्मूर्धोरःपार्श्वपुच्छस्थाः ॥१४॥

Sloka 14.—A white meteor ruins Brahmins; a red one, Kshatriyas; a yellow one, Vaisyas and a black one, Sudras. The four castes are hurt severally if the meteor falls with its head, central part, side and tail foremost.

उत्तरदिगादिपतिता विप्रादीनामनिष्टदा रूक्षा ।
ऋज्वी स्निग्धाखण्डा नीचोपगता च तद्वृद्ध्यै ॥१५॥

Sloka 15.—A rough meteor that falls in the north, east, south and west bodes evil to the four castes severally,

beginning with Brahmins; while the same being straight, glossy, unbroken and falling downwards from the sky in the several directions tends to the prosperity of the members of the four castes severally.

श्यावारुणनीलासृग्दहनासितभस्मसन्निभा रूक्षा ।
सन्ध्यादिनजा वक्रा दलिता च परागमभयाय ॥१६॥

Sloka 16.—One that is grey, rosy, blue, crimson, fiery, dark or ashy in colour, rough, visible at a twilight or day-time, crooked and broken indicates threat of foreign invasion.

नक्षत्रग्रहघातैस्तद्भक्तीनां क्षयाय निर्दिष्टा ।
उदये ध्नती रवीन्दू पौरेतरमृत्यवेऽस्ते वा ॥१७॥

Sloka 17.—If one strikes a star or planet, the latter's proteges (objects, countries and people) will be ruined. If it strikes the Sun and the Moon at Sunrise or Sunset, the destruction of the king staying in town and of the one on march respectively is assured.

तथा च काश्यपः
नक्षत्राणि ग्रहाश्चैव यद्युल्काध्वस्तधूमिताः ।
तद्देशनाथनाशाय लोकानां सम्भ्रमाय च ॥
तथा च समासंहितायाम्
उदागादिषु विप्रादीन् सितलोहितकृष्णवर्णाश्च ।
घ्नन्ति ग्रहर्क्षघातैस्तद्भक्तीनां च नाशाय ॥

भाग्यादित्यधनिष्ठामूलेषूल्काहतेषु युवतीनाम् ।
विप्रक्षत्रियपीडा पुष्यानिलविष्णुदेवेषु ॥१८॥
ध्रुवसौम्येषु नृपाणामुग्रेषु सदारुणेषु चौराणाम् ।
क्षिप्रेषु कलाविदुषां पीडा साधारणे च हते ॥१९॥

Slokas 18-19.—If the main star of the asterisms, Purvaphalguni, Punarvasu, Dhanishta and Moola is

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struck by a meteor, young ladies will be subjected to suffering: Similarly, if that of Pushya, Swati and Sravana be struck there will be trouble for Brahmini, and Kshatriyas. Kings will be troubled when Rohini Uttaraphalguni, Uttarabhadra, Uttarashadha, Mrigasiras, Chittra, Anuradha and Revati are struck; thieves, when Purvaphalguni, Purvashadha, Purvabhadra, Bharani, Magha, Ardra, Aslesha, Jyeshta and Moola are struck; and artists and artistes, when Aswini, Pushya, Hasta, Abhijit, Krittika and Visakha are attacked.

कुर्वन्त्येताः पतिता देवप्रतिमासु राजराष्ट्रभयम् ।
शक्रोपरि नृपतीनां गृहेषु तत्स्वामिनां पीडाम् ॥२०॥
आशाग्रहोपघाते तद्देश्यानां खले कृषिरतानाम् ।
चैत्यतरौ सम्पतिता सत्कृतपीडां करोत्युल्का ॥२१॥
द्वारि पुरस्य पुरक्षयमथेन्द्रकीले जनक्षयोऽभिहितः ।
ब्रह्मायतने विप्रान् विनिहन्याद्गोमिनो गोष्ठे ॥२२॥

Slokas 20-22.—The meteors falling on the images of Gods bring about danger to the king and the country; on Indra, to kings; on houses, to their owners; striking the planets presiding over the several quarters (बृ जा II-5), to the people of countries situated in those quarters; a threshing floor, to agriculturists; a holy tree, the respectable persons; one falling on the gate of a town, ruins the town; on the bolt of a door, the people; on the temple of Brahman, Brahmins; and on mangers, their owners.

क्ष्वेडास्फोटितवादितगीतोत्क्रुष्टस्वना भवन्ति यदा ।
उल्कानिपातसमये भयाय राष्ट्रस्य सनृपस्य ॥२३॥

Sloka 23.—If at the time of a meteor falling are heard the sounds of roaring, clapping hands, instrumental

music, songs and loud cries, the country and its ruler will come to grief.

यस्याश्चिरं तिष्ठति खेऽनुपङ्क्तो दण्डाकृतिः सा नृपतेर्भयाय ।
या चोह्यते तन्तुधृतेव खस्था या वा महेन्द्रध्वजतुल्यरूपा ॥२४॥

Sloka 24.—A meteor which having the shape of a rod leaves its trail on the sky for a long time, betokens danger to the king. So does one that appears to be carried along the sky by a thread, or that has the appearance of Indra's banner.

श्रेष्ठिनः प्रतीपगा तिर्यगा नृपाङ्गनाम् ।
हन्त्यधोमुखी नृपान् ब्राह्मणानथोर्ध्वगा ॥२५॥
बर्हिपुच्छरूपिणी लोकसङ्क्ष्यावहा ।
सर्पवत् प्रसर्पती योषितामनिष्टदा ॥२६॥
हन्ति मण्डला पुरं छत्रवत् पुरोहितम् ।
वंशगुल्मवत् स्थिता राष्ट्रदोषकारिणी ॥२७॥
व्यालसूकरोपमा विस्फुलिङ्गमालिनी ।
खण्डशोऽथवा गता सस्वना च पापदा ॥२८॥

Slokas 25-28.—One that goes backwards destroys merchants; crosswise, king's wife; with its head downwards, kings; head upwards, Brahmins; one that resembles the peacock's tail brings about the extirpation of the people; one creeping like a snake, is disastrous to women; one falling in a circular form, destroys the town; in the form of an umbrella, the royal priest; in the form of a bamboo-cluster, is troublesome to the kingdom; one that resembles snakes or boars and is accompanied by a wreath of sparks, or is shattered to pieces and attended with noise, proves sinful in effect.

सुरपतिचापप्रतिमा राज्यं नभसि विलीना जलदान् हन्ति ।
पवनविलोमा कुटिलं याता न भवति शस्ता विनिवृत्ता वा ॥२९॥

Sloka 29.—A meteor that resembles the rainbow ruins the kingdom; one that disappears in the sky itself, the clouds; one moving against the wind in a crooked way or backwards, is not auspicious.

अभिभवति यतः पुरं बलं वा भवति भयं तत एव पार्थिवस्य ।
निपतति च यया दिशा प्रदीप्ता जयति रिपूनचिराच्चया प्रयातः ॥

Sloka 30.—A king has trouble in store from the direction wherefrom a meteor approaches his town or army; but if he marches to that direction in which a meteor falls blazing, he will ere long vanquish his foes.

तथा च काश्यपः

पार्थिवे प्रस्थिते दीप्ता पतत्युल्का महास्वनाः ।
तां दिशं सिच्यते सिद्धिं विजयं लभते चिरात् ॥

अत्र तात्कालिकलग्नग्रहसंयोगाच्छकुनिरुतश्रवणाच्च फलमूह्यम् ।

तथा च समाससंहितायाम्

क्रूरग्रहर्क्षलग्नक्षणतिथिकरणप्रभञ्जनैर्दीप्तैः ।
दीप्ताण्डजमृगविरुतैर्निर्घातक्षितिविभेदैश्च ॥-इति

Thus ends the 33rd Adhyaya on 'Ulkas or Meteors'.

परिवेषलक्षणाध्यायः ॥३४॥ Halos.

संमूर्च्छिता रवीन्दोः किरणाः पवनेन मण्डलीभूताः ।
नानावर्णाकृतयस्तन्वभ्रे व्योम्नि परिवेषाः ॥१॥

Sloka 1.—The rays of the Sun and the Moon formed into a circle by the wind and reflected in the sky with a few clouds, become halos with various colours and shapes.

ते रक्तनीलपाण्डुरकापोताभ्राभशबलहारितशुक्लाः ।
इन्द्रयमवरुणनिर्ऋतिश्वसनेशपितामहाग्निकृताः ॥२॥

Sloka 2.—They are crimson, blue. slightly white, dove-coloured, dark, variegated, green and white, when they are produced by Indra, Yama, Varuna, Nirriti, Vayu, Siva, Brahman and Agni respectively.

The reading अग्निकृताः in the second line is preferred to अम्बुकृताः.

धनदः करोति मेचकमन्योन्यगुणाश्रयेण चाप्यन्ये ।
परिलीयते मुहुर्मुहुरल्पफलः सोऽपि वायुकृतः ॥३॥

Sloka 3.—Kubera produces a halo whose colour is that of the peacock's neck ; others produce halos of mixed colours. One that is caused by Vayu disappears ever and anon and has trifling effects.

तथा च काश्यपः
सितपीतेन्द्रनीलाभा रक्तकापोतवभ्रवः ।
शबला बर्हिवर्णाश्च विज्ञेयास्ते शुभप्रदाः ॥
ऐन्द्रयाम्याप्यनैर्ऋत्यवारुणाः सौम्यवह्निजाः ।
दृश्यादृश्येन भावेन वाय्व्यः सोऽपि कष्टदः ॥

चापशिखिरजततैलक्षीरजलाभः स्वकालसम्भूतः ।
अविकलवृत्तः स्निग्धः परिवेषः शिवसुभिक्षकरः ॥४॥

Sloka 4.—A halo shining like the blue jay, peacock, silver, oil, milk and water in their order in the six seasons beginning with winter, being glossy and in an unbroken circle, conduces to welfare and plenty.

तथा च काश्यपः
शिशिरे चापवर्णश्च वसन्ते शिखिसन्निभः ।
ग्रीष्मे रजतसङ्काशः प्रावृट्तैलसमप्रभः ॥
गोक्षीरसदृशः शस्तः परिवेषः शरत्स्मृतः ।
हेमन्ते जलसङ्काशः स्वकाले शुभदः स्मृतः ॥

सकलगगनानुचारी नैकाभः क्षतजसन्निभो रूक्षः ।
असकलशकटशरासनशृङ्गाटकवत् स्थितः पापः ।।५।।

Sloka 5.—Harmful is one which stays in the sky from morn till evening, shining with many a lustre, or like blood, and is rough, broken, having the form of a cart, bow or triangle.

शिखिगलसमेऽतिवर्षं बहुवर्णे नृपवधो भयं धूम्रे ।
हरिचापनिभे युद्धान्यशोककुसुमप्रभे चापि ।।६।।

Sloka 6.—When a halo resembles the peacock's neck in colour, there will be excessive rain ; when it has a variegated colour, a king will be slain ; when it is of smoke colour, there will be unsafety or fear ; and when it is of the colour of the Asoka flowers (red), or is of the rainbow, wars will rage.

वर्णेनैकेन यदा बहुलः स्निग्धः क्षुराभ्रकाकीर्णः ।
स्वर्त्तौ सद्यो वर्षं करोति पीतश्च दीप्तार्कः ।।७।।

Sloka 7.—When a thick and glossy halo possesses the single colour fixed for the season and is strewn with little razor-like clouds, there will be rain on the same day; similarly, one that is yellow produces rain the same day, if the Sun shines fiercely.

दीप्तमृगविहङ्गरुतः कलुषः सन्ध्यात्रयोत्थितोऽतिमहान् ।
भयकृच्चाशनिदुल्काद्यैर्हतो नृपं हन्ति शस्त्रेण ।।८।।

Sloka 8.—A huge and impure halo formed at dawn, noon or sunset, attended with the cries of the deer and birds facing the Sun, causes panic ; and if struck by lightning, meteors and the like, it kills a king by weapons.

तथा च गर्गः

उदयास्तमयोर्मध्ये सूर्याचन्द्रमसोर्द्वयोः ।
परिवेषः प्रवृश्येत तद्राष्ट्रमवसीदति ॥

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प्रतिदिनमर्काहिमांश्वोरहर्निशं रक्तयोर्नरेन्द्रवधः ।
परिविष्टयोरभीक्ष्णं लग्नास्तमयस्थयोस्तद्वत् ॥९॥

Sloka 9.—The destruction of a king will come to pass, if every day the Sun and the Moon are blood-red, day and night ; so also if they are encircled by halos continuously both at rising and setting.

There is another reading लग्नास्तनभःस्थयोः which would mean 'when they are rising, in midheaven and setting.'

तथा च गर्गः

दिवा सूर्ये परीवेषो रात्रौ चन्द्रे यदा भवेत् ।
एकस्मिन्नेवदहोरात्रे तदा नश्यति पार्थिवः ॥
एतेन विधिना नित्यं सप्ताहं परिविष्यते ।
सर्वभूतविनाशः स्यात्तस्मिन्नुत्पातदर्शने ॥

तथा च समाससंहितायाम्

शृङ्गाटकचापविकारसन्निभः परुषमूर्तिरतिबहुलः ।
सकलगगनानुचारी बहुवर्णश्चावलम्बी च ॥
द्वित्रिगुणः खण्डो वा सन्ध्यातपमुत्थितो ग्रहच्छादी ।
परिवेषः पापफलो ग्रहरोधी हन्ति तत्रकीः ॥
स्निग्धो मधुघृतशिखिचाषपत्रनीलोत्पलाञ्जरजतनिभः ।
क्षेमसुभिक्षाय भवेत्परिवेषोऽर्कस्य शशिनो वा ॥

सेनापतेर्भयकरो द्विमण्डलो नातिशस्त्रकोपकरः ।
त्रिप्रभृति शस्त्रकोपं युवराजभयं नगररोधम् ॥१०॥

Sloka 10—A halo consisting of two circles causes danger to the commander of an army, but little clash of arms. One consisting of more than two circles occasions clash of weapons, threat to the Yuvaraja and siege of town.

तथा च गर्गः

द्विमण्डलपरीवेषः सेनापतिभयङ्करः ।
युद्धे सुदारुणं कुर्याद्दृश्यते मण्डलैस्त्रिभिः ॥

वृष्टिस्त्र्यहेण मासेन विग्रहो वा ग्रहेन्दुभनिरोधे ।
होराजन्माधिपयोर्जन्मर्क्षे वाऽशुभो राज्ञः ॥११॥

Sloka 11.—When a planet (from Mars onwards) and the Moon are encircled by haloes, *i. e.* when a planet and a star are enclosed within the halo round the Moon, there will be rain within three days, or a war in a month. It is inauspicious to a king, if the lord of his Lagna or of the sign occupied by his natal star is enclosed within the halo.

तथा च गर्गः

त्रीणि यत्रावरुध्येरन्नक्षत्रं चन्द्रमा ग्रहः ।
व्यहेण वर्षतीन्द्रश्च मासाद्वा जायते भयम् ॥

परिवेषमण्डलगतो रवितनयः क्षुद्रधान्यनाशकरः ।
जनयति च वातवृष्टिं स्थावरकृषिकृन्निहन्ता च ॥१२॥
भौमे कुमारबलपतिसैन्यानां विद्रवोऽग्निशस्त्रभयम् ।
जीवे परिवेषगते पुरोहितामात्यनृपपीडा ॥१३॥
मन्त्रिस्थावरलेखकपरिवृद्धिश्चन्द्रजे सुवृष्टिश्च ।
शुक्रे यायिक्षत्रियराज्ञीपीडा प्रियं चान्नम् ॥१४॥
क्षुदनलमृत्युनराधिपशस्त्रेभ्यो जायते भयं केतौ ।
परिविष्टे गर्भभयं राहौ व्याधिर्नृपभयं च ॥१५॥

Slokas 12-15.—Saturn inside a halo destroys base corn such as Priyangu, causes stormy rain and ruins trees and agriculturists. Mars inside it causes misery to boys (princes ?), commanders of armies and armies; he occasions danger from fire and weapons. Jupiter under the same circumstances engenders trouble to royal preceptors, ministers and kings. Mercury bestows prosperity on ministers, trees and writers and gives good rain. Venus is harmful to the marchers, Kshatriyas and queens, and makes food very costly. When Ketu is similarly situated, there will be danger from famine, fire, death, king and weapons. Rahu causes trouble to children in the womb, disease and danger to king.

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बलपपुरोहितनरपतिक्रूषिक्रूत्पीडा क्रमेण परिविष्टैः ।
कुजगुरुसितार्कपुत्रैः सौम्येन तु मन्त्रिपरिवृद्धिः ॥

केतोः शस्त्रोद्योगो राहोः परिवेषणेन रोगभयम् ।
युद्धक्षुद्भयनृपतेर्नाशं व्याध्यादिभिः क्रमशः ॥

युद्धानि विजानीयात्परिवेषाभ्यन्तरे द्वयोर्ग्रहयोः ।
दिवसकृतः शशिनो वा क्षुदवृष्टिभयं त्रिषु प्रोक्तम् ॥१६॥
याति चतुर्षु नरेन्द्रः सामात्यपुरोहितो वशं मृत्योः ।
प्रलयमिव विद्धि जगतः पञ्चादिषु मण्डलस्थेषु ॥१७॥

Slokas 16-17.—If there be two planets within the halo of the Sun or the Moon, one should predict wars ; if there be three planets, impending famine and drought ; if four, the king with his preceptors and ministers will die ; and if five or more, know that something similar to the dissolution of the universe will be the result.

ताराग्रहस्य कुर्यात् पृथगेव समुत्थितो नरेन्द्रवधम् ।
नक्षत्राणामथवा यदि केतोर्नोदयो भवति ॥१८॥

Slokas 18.—If a non-luminary or an asterism has got an independent halo around it, there will be the destruction of a king, provided there is no appearance of a Ketu at the time.

तथा च काश्यपः

परिवेषाभ्यन्तरगौ द्वौ ग्रहौ यायिनागरौ ।
युद्धं च भवति क्षिप्रं घोररूपं सुदारुणम् ॥
मण्डलान्तरिताः पञ्च जगतः सङ्क्षयावहाः ।
अथ ताराग्रहस्यैव नक्षत्राणामथापि वा ।
परिवेषो यदा दृश्यस्तदा नरपतेर्वधः ।
यदि केतूदयो न स्यादन्यथा तद्वदेत्फलम् ॥

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विप्रक्षत्रियविट्शूद्रहा भवेत् प्रतिपदादिषु क्रमशः ।
श्रेणीपुरकोशानां पञ्चम्यादिष्वशुभकारी ॥१९॥

युवराजस्याष्टम्यां परतस्त्रिषु पार्थिवस्य दोषकरः ।
पुररोधो द्वादश्यां सैन्यक्षोभस्त्रयोदश्याम् ॥२०॥

नरपतिपत्नीपीडां परिवेषोऽभ्युत्थितश्चतुर्दश्याम् ।
कुर्यात्तु पञ्चदश्यां पीडां मनुजाधिपस्यैव ॥२१॥

Slokas 19-21.—On the first four days of a lunar month, a halo destroys severally Brahmins, Kshatriyas, Vaisyas and Sudras ; on the 5th, 6th and 7th days, trade guild, town and royal treasury, respectively ; on the 8th day, Yuvaraja ; on the 9th, 10th and 11th, it is harmful to the king ; on the 12th, it causes a town to be besieged ; on the 13th, mutiny in the army ; on the 14th, danger to the queen ; and on the 15th, to the king himself.

नागरकाणामभ्यन्तरस्थिता यायिनां च बाह्यस्था ।
परिवेषमध्यरेखा विज्ञेयाक्रन्दसाराणाम् ॥२२॥

रक्तः श्यामो रूक्षश्च भवति येषां पराजयस्तेषाम् ।
स्निग्धः श्वेतो द्युतिमान् येषां भागो जयस्तेषाम् ॥२३॥

Slokas 22-23.—The line in the interior of a halo pertains to kings staying in town ; one in its exterior, to the marchers ; and the central one, to the allies coming to the rescue. A line which is blood-red or dark and rough denotes defeat to those kings whom it represents, while that which is glossy, white and lustrous, indicates victory to those kings whose line it happens to be.

Thus ends the Thirtyfourth Adhyaya on 'Halos.'

इन्द्रायुधलक्षणाध्यायः ॥३५॥ Signs of Rainbows.

सूर्यस्य विविधवर्णाः पवनेन विघट्टिताः कराः साभ्रे ।
वियति धनुःसंस्थाना ये दृश्यन्ते तदिन्द्रधनुः ॥१॥

Sloka 1.—The rays of the Sun which have various colours, being thrown back by the wind in a cloudy sky, are seen in the form of a bow which is called the Rainbow.

केचिदनन्तकुलोरगनिःश्वासोद्भूतमाहुराचार्याः ।
तद्यायिनां नृपाणामभिमुखमजयावहं भवति ॥२॥

Sloka 2.—Some sages declare that the rainbow is caused by the breath of the descendants of Anantha, the King of serpents. The rainbow appearing in front of kings starting on an expedition brings about their defeat.

तथा च काश्यपः
अनन्तकुलजाता ये पन्नगाः कामरूपिणः ।
तेषां निःश्वाससम्भूतमिन्द्रचापं प्रचक्षते ॥

अच्छिन्नमवनिगाढं द्युतिमत् स्निग्धं घनं विविधवर्णम् ।
द्विरुदितमनुलोमं च प्रशस्तमम्भः प्रयच्छति च ॥३॥

Sloka 3.—A rainbow which, being unbroken, bright and glossy, thick and multi-coloured, touches the ground at both ends, appears double and is behind persons, conduces to weal and yields rain.

Some interpret द्विरुदितमनुलोमं as—of the two rainbows, if one is in the north and the other in the south, it is प्रतिलोम *i. e.*, contrary to each other, while, if they are in the same direction, it is अनुलोम. But this interpretation in the light of Garga seems to be wrong.

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तथा च ऋषिपुत्र आह
द्विरुत्तरमविच्छिन्नं स्निग्धमिन्द्रायुधं महत् ।
पृष्ठतो विजयाय स्याद्विच्छिन्नं परुषं न तु ॥

तथा च नन्दी आह
बहुवर्णमविच्छिन्नं द्विरुत्तरं स्निग्धममरपतिचापम् ।
पश्चात्पार्श्वे वापि प्रयाणकाले रिपुवधाय ॥

तथा च बृहस्पतिः
नीलताम्रमविच्छिन्नं द्विगुणं सिद्धमायतम् ।
पृष्ठतः पार्श्वयोर्वापि जयायेन्द्रधनुर्भवेत् ॥
तथा च गर्गोक्तमयूरचित्रके पठ्यते ।
पूर्वस्यां दिशि सङ्ग्रामे भवतीन्द्रधनुर्यदि ।
पश्चिमे च प्रयातानां जयस्तत्र न संशयः ॥
येषां प्रवृत्ते सङ्ग्रामे पश्चादिन्द्रधनुर्भवेत् ।
पूर्वेण तु प्रयातानां जयस्तत्र न संशयः ॥
येषां प्रवृत्ते संग्रामे वामपार्श्वे च पृष्ठतः ।
धनुः प्रादुर्भवेदैन्द्रं जयस्तेषां न संशयः ॥
येषां प्रवृत्ते संग्रामे पुरस्ताद्दक्षिणेन वा ।
धनुः प्रादुर्भवेदैन्द्रं वधं तेषां विनिर्दिशेत् ॥
पश्चिमे तु दिशो भागे भवतीन्द्रधनुर्यदि ।
समेघगगनं स्निग्धं वैदूर्यविमलद्युति ॥
विशुद्ध निर्मला भाति पूर्वे वायुर्यदा भवेत् ।
सप्तरात्रं महावर्षं निर्दिशेदैवचिन्तकः ॥

विदिगुद्भूतं दिक्स्वामिनाशनं व्यभ्रजं मरककारि ।
पाटलपीतकनीलैः शस्त्राग्निक्षुत्कृता दोषाः ॥४॥

Sloka 4.—A rainbow that appears in an intermediate direction destroys the lord of that particular region ; one seen in a cloudless sky causes pestilence and one that is pink, yellow and blue produces evils from war, fire and famine respectively.

For the lords of the several quarters, see Chapter LXXXVI—34, *infra*.

जलमध्येऽनावृष्टिर्भुवि सस्यवधस्तरौ स्थिते व्याधिः ।
वाल्मीके शस्त्रभयं निशि सचिववधाय धनुरैन्द्रम् ॥५॥

Sloka 5.—A rainbow seen in the middle of water causes drought ; on land, destruction of crops ; on a tree, disease ; on an anthill, danger from weapons ; and at night, the death of a minister.

वृष्टिं करोत्यवृष्ट्यां वृष्टिं वृष्ट्यां निवारयत्यैन्द्र्याम् ।
पश्चात्सदैव वृष्टिं कुलिशभृतश्चापमाचष्टे ॥६॥

Sloka 6.—One seen in the east when there is no rain produces rain and *vice versa* ; and in the west, it always indicates rain.

चापं मघोनः कुरुते निशायामाखण्डलायां दिशि भूपपीडाम् ।
याम्यापरोदक्प्रभवं निहन्यात्सेनापतिं नायकमन्त्रिणौ च ॥७॥

Sloka 7.—A rainbow seen at night in the east causes ill-health to the king ; and in the south, west and north, it destroys the commander-in-chief, a leading person and a minister respectively.

तथा च काश्यपः
अवृष्टौ वर्षणं कुर्यादैन्द्रीं दिशमुपाश्रितम् ।
पश्चिमायां महद्वर्षं करोतीन्द्रधनुः सदा ॥
रात्रौ चेद् दृश्यते पूर्वं भयं नरपतेर्भवेत् ।
याम्यायां बलमुख्यश्च विनाशमभिगच्छति ॥
पश्चिमायां प्रधानस्य सौम्यायां मन्त्रिणो वधः ।
स्निग्धवर्णैर्घनैः शुभ्रैर्वारुण्यां दिशि दृश्यते ॥
बहूदकं सुभिक्षं च शिवं सस्यप्रदं भवेत् ।

निशि सुरचापं सितवर्णाद्यं जनयति पीडां द्विजपूर्वाणाम् ।
भवति च यस्यां दिशि तद्देश्यं नरपतिमुख्यं न चिराद्धन्यात् ॥८॥

Sloka 8.—At night, the rainbow in white, red, yellow and dark colours engenders suffering to Brahmins and

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other classes in their order. In whichever quarter it is observed, it will kill the chief monarch of that region erelong.

Thus ends the 35th Adhyaya on 'Signs of Rainbows.'

गन्धर्वनगरलक्षणाध्यायः ॥३६॥ An Aerial City.

उदगादिपुरोहितनृपबलपतियुवराजदोषदं खपुरम् ।
सितरक्तपीतकृष्णं विप्रादीनामभावाय ॥१॥

Sloka 1.—An aerial city seen in the four quarters beginning with the north is harmful to the royal priests, kings, commanders of armies and the Yuvaraja respectively. Similarly, one with white, red, yellow or dark colour tends to the annihilation of the Brahmins, Kshatriyas, Vaisyas or Sudras as the case may be.

नागरनृपतिजयावहमुदग्विदिक्स्थं विवर्णनाशाय ।
शान्ताशायां दृष्टं सतोरणं नृपतिविजयाय ॥२॥

Sloka 2.—An aerial city seen in the north confers victory on the kings defending towns; in the intermediate quarters, it is for the destruction of persons of mixed castes; and one with triumphal arches in a quarter not facing the Sun, for the victory of kings.

सर्वदिगुत्थं सततोत्थितं च भयदं नरेन्द्रराष्ट्राणाम् ।
चौराटविकान् हन्याद्धूमानलशक्रचापाभम् ॥३॥

Sloka 3.—One arising in all directions and at all times bodes ill to the kings and countries; and one resembling smoke, fire and rainbow, destroys robbers and foresters.

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गन्धर्वनगरमुत्थितमापाण्डुरमशनिपातवातकरम् ।
दीप्ते नरेन्द्रमृत्युर्वामेऽरिभयं जयः सव्ये ॥४॥

Sloka 4.—One of faded colour occasions the fall of thunderbolts and storm ; if it is in a blasted region (facing the Sun), a king will die ; if to the left, it produces menace of enemies ; and if to the right, it confers victory.

For दीप्त, refer to Adhyaya LXXXVI-12, *infra.*

अनेकवर्णाकृति खे प्रकाशते पुरं पताकाध्वजतोरणान्वितम् ।
यदा तदा नागमनुष्यवाजिनां पिबत्यसृग्भूरि रणे वसुन्धरा ॥५॥

Sloka 5.—When a multi-coloured aerial city, taking various shapes, shines in the sky with streamers, banners and gateways, the Earth will drink in plenty the blood of elephants, human beings and horses in battle.

तथा च काश्यपः ।
बहुवर्णं पताकाढ्यं गन्धर्वनगरं महत् ।
दृष्टं प्रजाक्षयकरं संग्रामे लोमहर्षणम् ॥

Thus ends the 36th Adhyaya on 'an aerial city.'

प्रतिसूर्यलक्षणाध्यायः ॥३७॥ Mock-Suns.

प्रतिसूर्यकः प्रशस्तो दिवसक्रदृतुवर्णसप्रभः स्निग्धः ।
वैदूर्यनिभः स्वच्छः शुक्लश्च क्षेमसौभिक्षः ॥१॥

Sloka 1.—A mock-Sun is auspicious, if it is glossy and possessing the colour appropriate for the Sun in the season (vide Adh. III—23 & 24*supra.*); if it possesses the lustre of beryl, is white or bright, it causes happiness and plenty.

पीतो व्याधिं जनयत्यशोकरूपश्च शस्त्रकोपाय ।
प्रतिसूर्याणां माला दस्युभयातङ्कनृपहन्त्री ॥२॥

Sloka 2.—A yellow mock-Sun produces disease; one of the colour of the Asoka blossom (red) leads to the clash of weapons; and a row of mock-Suns tends to danger from robbers, to disease and destruction of kings.

दिवसकृतः प्रतिसूर्यो जलकृदुदग्दक्षिणे स्थितोऽनिलकृत् ।
उभयस्थः सलिलभयं नृपमुपरि निहन्त्यधो जनहा ॥३॥

Sloka 3.—When a mock-Sun appears to the north of the Sun, it gives rain; to the south, a strong wind; on both sides, danger from water; the same appearing above the Sun, destroys the king; and below, the people.

This sloka has already appeared in the 3rd Adhyaya as Sloka 37.

In the morning for about three hours, when there are thin clouds near the Sun, there appears another Sun as it were, on account of the Sun's rays (reflected in the clouds). This is called a mock-Sun. This may happen likewise in the evening also.

तथा च काश्यपः

याम्ये वातप्रदो ज्ञेय उत्तरे वृद्धिदो रवेः ।
उभयोः पार्श्वयोर्भीति सलिलं भूरि यच्छति ॥
तथा च पराशरः
वीक्षाग्निवर्णः कनकप्रभो वा सन्ध्यासु चेद्भास्करमावृणोति ।
कम्पेत भूः खात्प्रपतेन्महोल्का नृपो विनश्येत् सहितः प्रजाभिः ॥
सन्ध्यासमीपे यदि भास्करस्य दृश्येत माला प्रतिसूर्यकाणाम् ।
सर्पा भवेयुः प्रचुरश्च चौरा रोगाश्च घोरा विविधप्रकाराः ॥
प्रत्यर्कमिन्द्रायुधमत्स्यदण्डाः सविद्युदभ्राशनिवर्षवाताः ।
भवन्त्यभीक्ष्णं दिनरात्रिसन्धौ भयं तदा भूमिपतेर्वधः स्यात् ॥

Thus ends the 37th Adhyaya on 'Mock-Suns.'

रजोलक्षणम् ॥३८॥ Haze.

This Adhyaya is reported to be not Varahamihira's, but an interpolation.

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कथयन्ति पार्थिववधं रजसा घनतिमिरसञ्चयनिभेन ।
अविभाव्यमानगिरिपुरतरवः सर्वा दिशश्छन्नाः ॥१॥

Sloka 1.—They say that a king will be slain when all the quarters are screened by dust, resembling the mass of pitch darkness, so as to make the mountains, cities and trees indistinguishable,

यस्यां दिशि धूमचयः प्राक् प्रभवति नाशमेति वा यस्याम् ।
आगच्छति सप्ताहात् तत्रैव भयं न सन्देहः ॥२॥

Sloka 2.—There will undoubtedly be danger within a week to that quarter wherein a mass of smoke appears at first or disappears.

श्वेते रजोघनौघे पीडा स्यान्मन्त्रिजनपदानां च ।
न चिरात्प्रकोपमुपयाति शस्त्रमतिसङ्कुला सिद्धिः ॥३॥

Sloka 3.—When the mass of the clouds of dust is white, there is suffering in store for ministers and subjects alike, and before long weapons will begin their work of destruction and peace will be restored with very great difficulty (after confusion has set in).

अर्कोदये विजृम्भति यदि दिनमेकं दिनद्वयं वाऽपि ।
स्थगयन्निव गगनतलं भयमत्युग्रं निवेदयति ॥४॥

Sloka 4.—Dust appearing prominently, covering, as it were, the sky completely at Sunrise for a day or two successively, augurs terrible disaster.

अनवरतसञ्चयनद्दं रजनीमेकां प्रधानृपहन्तृ ।
क्षेमाय च शेषाणां विचक्षणानां नरेन्द्राणाम् ॥५॥

Sloka 5.—Dust appearing in a mass throughout a night brings about the death of leading sovereigns, but bestows prosperity on other clever kings.

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रजनीद्वयं विसर्पति यस्मिन् राष्ट्रे रजोघनं बहुलम् ।
परचक्रस्यागमनं तस्मिन्नपि सन्निबोद्धव्यम् ॥६॥

Sloka 6.—When a thick cloud of dust spreads over a kingdom for two nights successively, it should be understood that the country will be the victim of foreign invasion.

निपतति रजनीत्रितयं चतुष्कमप्यन्नरसविनाशाय ।
राज्ञां सैन्यक्षोभो रजसि भवेत् पञ्चरात्रभवे ॥७॥

Sloka 7.—If dust falls continuously for three or even four nights, food-grains and liquid-substances will be destroyed ; and if for five nights, there will be mutiny in the forces of kings.

केत्वाद्युदयविमुक्तं यदा रजो भवति तीव्रभयदायि ।
शिशिरादन्यत्रर्त्तौ फलमविकलमाहुराचार्याः ॥८॥

Sloka 8.—Dust augurs terrible danger only when it is independent of the rise of Ketus, etc. The sages declare that the effects will be fully realised only in seasons other than winter.

Thus ends the 38th Adhyaya on 'Haze.'

निर्घातलक्षणाध्यायः ॥३९॥ Hurricane.

पवनः पवनाभिहतो गगनादवनौ यदा समापतति ।
भवति तदा निर्घातः स च पापो दीप्तविहगरुतः ॥१॥

Sloka 1.—When a wind struck by another dashes against the earth from the sky, a portentous thunder is produced. It is harmful when it is attended by the harsh cries of birds facing the Sun.

तथा च गर्गः
यदान्तरिक्षे बलवान् मारुतो मारुताहतः ।
पतत्यधः स निर्घातो भवेदनिलसम्भवः ॥

अर्कोदयेऽधिकरणिकनृपधानियोधाङ्गनावणिग्वेश्याः ।
आप्रहरांश्चेऽजाविकशूद्रोपहन्याच्छूद्रपौरांश्च ॥२॥
आमध्याह्नाद्राजोपसेविनो ब्राह्मणांश्च पीडयति ।
वैश्यजलदांस्तृतीये चौरान् प्रहरे चतुर्थे तु ॥३॥
अस्तं याते नीचान् प्रथमे यामे निहन्ति सस्यानि ।
रात्रौ द्वितीययामे पिशाचसङ्घान् निपीडयति ॥४॥
तुरगकरिणस्तृतीये विनिहन्याद्यायिनश्चतुर्थे च ।
भैरवजर्जरशब्दो याति यतस्तां दिशं हन्ति ॥५॥

Slokas 2-5.—At Sunrise such a thunder destroys judges, kings, moneyed persons, warriors, women, traders and courtezans; in the first (watch of the day) period of three hours after Sunrise, goats, sheep, Sudras and citizens; in the second watch, kings' servants and Brahmins; in the third watch, merchants and clouds; in the fourth, thieves; at Sunset, iniquitous persons; in the first watch of the night, crops; in the second, groups of goblins; in the third, horses and elephants; and in the fourth, marchers. The direction from which issues the sound, terrific and hollow (like that of a breaking pot), is destroyed.

तथा च समाससंहितायाम् ।
निर्घातोऽहोरात्रेण हन्ति नृपपौरभृत्यराष्ट्रजनान् ।
तस्करविप्रांश्चार्कोदयादिशं पतति यस्याम् ॥

तथा च गर्गः
यदा सूर्योदये प्राप्ते निर्घातः श्रूयते भुवि ।
क्षत्रिया योधमुख्याश्च पीड्यन्तेऽत्र न संशयः ॥
प्रहरांश्चे तथा वैश्यान् हन्याद्गोजीविनस्तथा ।
परिवृत्ते हरौ वैश्या अपराह्णे तु दस्यवः ॥

नाचिचारौंश्च हन्यात्स अस्तमेति दिवाकरे ।
प्रथमे प्रहरे सस्यान्यर्द्धरात्रे तु राक्षसान् ॥
रात्रित्रिभागे वैश्यांश्च प्रत्यूषे चाहितो भवेत् ।
यां दिशं चाभिहन्येत निर्घातो भैरवः स्वनः ॥
तद्देश्यान् हन्ति देशांश्च सर्वदिग्भक्तयस्तथा ।-इति.

Thus ends the 39th Adhyaya on "Hurricanes."

सस्यजातकम् ॥४०॥ Growth of Crops.

वृश्चिकवृषप्रवेशे भानोर्ये बादरायणेनोक्ताः ।
ग्रीष्मशरत्सस्यानां सदसद्योगाः कृतास्त इमे ॥१॥

Sloka 1.—On the authority of Sage Badarayana are stated the following Yogas, planetary configurations—both good and bad—for the growth of summer and autumnal crops at the time of the Sun's entry into Vrischika and Vrishabha respectively.

भानोरलिप्रवेशे केन्द्रैस्तस्माच्छुभग्रहाक्रान्तैः ।
बलवद्भिः सौम्यैर्वा निरीक्षिते ग्रैष्मिकाविवृद्धिः ॥२॥

Sloka 2.—If at the time of the Sun's entry into Vrischika, the Kendras from him are occupied by benefics or he is aspected by (or conjoined with) strong benefics, summer crops will thrive splendidly.

तथा च बादरायणः
वृश्चिकसंस्थे सूर्ये सौम्यैर्बलिभिर्निरीक्षिते वृद्धिम् ।
तैरेव केन्द्रगैर्वा ग्रीष्मजधान्यस्य निर्दिशेन्महतीम् ॥

अष्टमराशिगतेऽर्के गुरुशशिनोः कुम्भसिंहसंस्थितयोः ।
सिंहघटसंस्थयोर्वा निष्पत्तिर्ग्रीष्मसस्यस्य ॥३॥

Sloka 3.—When the Sun is posited in Vrischika, and Jupiter and the Moon in Kumbha and Simha, or *vice versa*, summer crops will prosper.

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अर्कात्सिते द्वितीये बुधेऽथवा युगपदेव वा स्थितयोः।
व्ययगतयोरपि तद्वन्निष्पत्तिरतीव गुरुदृष्ट्या ॥४॥

Sloka 4.—When Venus or Mercury, or both, are posited in the second house from the Sun (in Vrischika), or similarly in the 12th house, summer corn will grow well. If the Sun in addition be aspected by Jupiter, the growth will be splendid.

तथा च बादरायणः

सूर्यादुभे द्वितीये शुक्रे वा युगपदेव तयोः।
रिष्फगयोरप्येवं निष्पत्तिर्गुरुदृशाऽतीव ॥

शुभमध्येऽलिनि सूर्यादुरुशशिनोः सप्तमे परा सम्पत्।
अल्पादिस्थे सवितरि गुरौ द्वितीयेऽर्द्धनिष्पत्तिः ॥५॥

Sloka 5.—When Vrischika, wherein is posited the Sun, is surrounded on either side, *i. e.*, the 2nd and the 12th, by benefics, *i. e.*, Mercury and Venus, and when the 7th house from the Sun is occupied by Jupiter and the Moon, there will be excellent growth of corn. When the Sun is posited in the initial part of Vrischika and Jupiter in the second house from it, the growth will be only half.

लाभहिबुकार्थयुक्तैः सूर्यादलिगात् सितेन्दुशशिपुत्रैः।
सस्यस्य परा सम्पत् कर्मणि जीवे गवां चाप्या ॥६॥

Sloka 6.—When Venus, the Moon and Mercury are posited in their order in the 11th, 4th and 2nd from the Sun in Vrischika, corn will thrive well. If in the above Yoga, Jupiter is posited in the 10th, the great prosperity of cattle also is assured.

कुम्भे गुरुर्गवि शशी सूर्योऽलिमुखे कुजार्कजौ मकरे।
निष्पत्तिरस्ति महती पश्चात् परचक्रभयरोगम् ॥७॥

Sloka 7.—If at the time of the Sun's entry into Vrischika, Jupiter be posited in Kumbha, the Moon in Vrishabha, Mars and Saturn in Makara, there is great prosperity of corn; but later, there will be danger from hostile invasion and disease.

मध्ये पापग्रहयोः सूर्यः सस्यं विनाशयत्यलिगः ।
पापः सप्तमराशौ जातं जातं विनाशयति ॥८॥

Sloka 8.—The Sun in Vrischika, being surrounded on both sides (2nd and 12th) by malefics, destroys crops. If there be a malefic in the 7th house from Vrischika, crops will be destroyed even though they grow well.

तथा च बादरायणः

क्रूरान्तःस्थः सूर्यो वृश्चिकसंस्थो विनाशयति सस्यम् ।
जातं जातं पापः सप्तमसंस्थो विनाशयति ॥

अर्थस्थाने क्रूरः सौम्यैरनिरीक्षितः प्रथमजातम् ।
सस्यं निहन्ति पश्चादुप्तं निष्पादयेद्यत्तम् ॥९॥

Sloka 9.—A malefic in the 2nd house from Vrischika, being unaspected by benefics will destroy the crops grown first; but will enable those sown subsequently to bear fruit fully.

जामित्रकेन्द्रसंस्थौ क्रूरौ सूर्यस्य वृश्चिकस्थस्य ।
सस्यविपत्तिं कुरुतः सौम्यैर्दृष्टौ न सर्वत्र ॥१०॥

Sloka 10.—Mars and Saturn posited in the 7th and another Kendra house from the Sun in Vrischika destroy crops; and if aspected by benefics, they do not destroy corn everywhere.

तथा च बादरायणः

सूर्यात्सप्तमसंस्थः पापोऽन्यः केन्द्रगश्च हानिकरौ ।
सौम्यग्रहसन्दृष्टौ न तथा सर्वत्र निर्दिष्टौ ॥

वृश्चिकसंस्थादर्कात् सप्तमषष्ठोपगौ यदा क्रूरौ ।
भवति तदा निष्पत्तिः सस्यानामर्घपरिहानिः ॥११॥

Sloka 11.—When the two malefics occupy the 6th and the 7th houses from the Sun in Vrischika, there will be good growth of crops, but a fall in the price will take place.

विधिनानेनैव रविर्वृषप्रवेशे शरत्समुत्थानाम् ।
विज्ञेयः सस्यानां नाशाय शिवाय वा तज्ज्ञैः ॥१२॥

Sloka 12.—According to the rule enunciated above, scholars should declare the (good growth or destruction) prosperity or adversity of the autumnal corn when the Sun enters Taurus.

तथा च बादरायणः
य एव योगोऽभिहितो वृश्चिकस्थे दिवाकरे ।
वृषेऽपि ते शारदानां चिन्तनीया यथार्थतः ॥-इति.

त्रिषु मेषादिषु सूर्यः सौम्ययुतो वीक्षितोऽपि वा विचरन् ।
ग्रैष्मिकधान्यं कुरुते समर्घमभयोपयोग्यं च ॥१३॥

Sloka 13.—When the Sun, posited in Mesha, Vrishabha or Mithuna, is cojoined with or aspected by benefics (Mercury, Jupiter and Venus), summer corn will fetch good price, will be free from pests and be entirely useful.

Note the other reading उभयोपयोग्यं -fit for this as well as the other world.

कार्मुकमृगघटसंस्थः शारदसस्यस्य तद्वदेव रविः ।
सङ्ग्रहकाले ज्ञेयो विपर्ययः क्रूरदृग्योगात् ॥१४॥

Sloka 14.—Similarly, the Sun posited in any one of the signs Dhanus, Makara and Kumbha and aspected by or conjoined with the benefics, makes the autumnal crops

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flourish and fetch fair price, etc. But at the time of harvest, if the Sun be aspected by or conjoined with the two malefics, effects, quite contrary to the above should be understood to happen (*i. e.* the corn will be very costly, useless and infested with pest. But for sale, the period will be all right.)

Thus ends the 40th Adhyaya on 'Growth of Crops.'

द्रव्यनिश्चयाध्यायः ॥४१॥ Classification of Substances.

ये येषां द्रव्याणामधिपतयो राशयः समुद्दिष्टाः ।
मुनिभिः शुभाशुभार्थं तानागमतः प्रवक्ष्यामि ॥१॥

Sloka 1.—I shall now expound, on the authority of the Sastras, the Rasis which have been stated by ancient sages for a knowledge of good and bad effects as presiding over particular substances or objects.

वस्त्राविककुतुपानां मसूरगोधूमरालकयवानाम् ।
स्थलसम्भवौषधीनां कनकस्य च कीर्त्तितो मेषः ॥२॥

Sloka 2.—Sign Mesha presides over cloths, sheep's wool, clothes made of goats' hair, lentils, wheat, resin, barley, herbs growing on land and gold.

तथा च काश्यपः
मेषे सुवर्णस्थलजा गोधूमाजाविकास्तथा ।
अहवर्णर्क्षसंयोगे शोभने सफलं भवेत् ॥

गवि वस्त्रकुसुमगोधूमशालियवमहिषसुरभितनयाः स्युः ।
मिथुनेऽपि धान्यशारदवल्लीशालूककर्पासाः ॥३॥

Sloka 3.—Sign Vrishabha presides over cloths, flowers, wheat, rice, barley, buffaloes and bullocks; Mithuna over corn, autumnal creepers such as vines, bulbs of lilies and cotton.

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तथा च काश्यपः

वृषे महिषगोवस्त्रशालयः पुष्पसम्भवाः ।
मिथुने धान्यशालूकवल्यः कार्पासशारदम् ॥

कर्किणि कोद्रवकदलीदूर्वाफलकन्दपत्रचोचानि ।
सिंहे तुषधान्यरसाः सिंहादीनां त्वचः सगुडाः ॥४॥

Sloka 4.—Karkataka presides over paspalum, plantains, Durva grass, fruits, bulbs, fragrant leaves and cocoanuts; Simha over husk-grains, juices, skins of lions, etc. and jaggery.

तथा च काश्यपः

कर्कटे फलदूर्वाश्च कोद्रवः कदला तथा ।
सिंहे धान्यं सर्वरसाः सिंहादीनां त्वचो गुडाः ॥

षष्ठेऽतसीकलायाः कुलत्थगोधूममुद्गनिष्पावाः ।
सप्तमराशौ माषा यवगोधूमाः ससर्षपाश्चैव ॥५॥

Sloka 5.—Kanya presides over Atasi (common flax), Kalaya corn, horse-gram, wheat, green gram and leguminous seeds; Tula, over black gram, barley, wheat and mustard.

तथा च काश्यपः

कन्यायां मुद्गनीवारकुलत्थाः सकला यवाः ।
तुले तु यवगोधूममाषाः सिद्धार्थकास्तथा ॥

अष्टमराशाविक्षुः सैक्यं लोहान्यजाविकं चापि ।
नवमे तु तुरगलवणाम्बरास्त्रतिलधान्यमूलानि ॥६॥

Sloka 6.—Vrischika presides over sugar-cane, whatever grows being watered, such as fruits of creepers, iron or bell-metal, goats' and sheep's wool; Dhanus, over horses, salt, cloths, missiles, sesamum, corn and roots.

तथा च काश्यपः

अलिनीक्षुरसं सैक्यमाजं लोहं सकांस्यकम् ।
धान्यं धनुषि वस्त्राणि लवणं तुरगास्तथा ॥

मकरे तरुगुल्माद्यं सैक्येक्षुसुवर्णकृष्णलोहानि ।
कुम्भे सलिलजफलकुसुमरत्नचित्राणि रूपाणि ॥७॥

Sloka 7.—Makara presides over trees, shrubs, whatever grows through being watered, sugar-cane, gold and black metal, *i. e.*, iron; Kumbha, over water-products, fruits, flowers, gems and brilliant things.

तथा च काश्यपः

मकरे सस्यसीसं च सुवर्णगुडधातुजम् ।
कुंभे कुसुमचित्राणि हंसाश्च जलजास्तथा ॥

मीने कपालसम्भवरत्नान्यम्बूद्भवानि वज्राणि ।
स्नेहाश्च नैकरूपा व्याख्याता मत्स्यजातं च ॥८॥

Sloka 8.—Meena presides over such jewels as come from testaceous animals, *e. g.* from the pearl oyster, water-products, diamonds, various oils and fish-products.

तथा च काश्यपः

पद्ममुक्ताफलादीनां द्रव्याणां मीन ईश्वरः ॥

राशेश्चतुर्दशार्थायसप्तनवपञ्चमस्थितो जीवः ।
ज्ञैकादशदशपञ्चाष्टमेषु शशिजश्च वृद्धिकरः ॥९॥
षट्सप्तमगो हानिं वृद्धिं शुक्रः करोति शेषेषु ।
उपचयसंस्थाः क्रूराः शुभदाः शेषेषु हानिकराः ॥१०॥

Slokas 9-10.—Jupiter posited in the 4th, the 10th, the 2nd, the 11th, the 7th, the 9th or the 5th house from any Rasi causes the increase of the objects assigned thereto. So does Mercury, when posited in the 2nd, the 11th, the 10th, the 5th or the 8th house therefrom. Venus posited in the 6th or the 7th house from a Rasi destroys its objects while in the other houses, he promotes their growth. Malefics posited in the 3rd, the 6th, the 10th and the 11th houses from a Rasi prove beneficial, while in the rest, they are harmful.

तथा च काश्यपः

चतुःसप्तद्विपञ्चस्थो नवदिग्रुद्गगो गुरुः ।
यस्य राशेस्तदुक्तानां द्रव्याणां वृद्धिदः स्मृतः ॥
शुक्रः षट्सप्तमस्थो वा हानिकृद्वृद्धिदोऽन्यगः ।
ब्येकादशदशार्थाष्टसंस्थितः शशिजः शुभः ॥
पापास्तूपचयस्थाश्च वृद्धिं कुर्वन्ति नान्यथा ।

राशेर्यस्य क्रूराः पीडास्थानेषु संस्थिता बलिनः ।
तत्प्रोक्तद्रव्याणां महार्घता दुर्लभत्वं च ॥११॥

Sloka 11.—If malefics in strength occupy the अपचय houses (1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th) with respect to a Rasi, the articles assigned to that Rasi will become very costly and scarce.

तथा च काश्यपः

राशेरनिष्टस्थानेषु पापाश्च सबलाः स्थिताः ।
तद्द्रव्याणां नाशकरा दुर्लभास्ते भवन्ति हि ॥

इष्टस्थाने सौम्या बलिनो येषां भवन्ति राशीनाम् ।
तद्द्रव्याणां वृद्धिः सामर्घ्यं वल्लभत्वं च ॥१२॥

Sloka 12.—If there be strong benefics in the auspicious houses from a Rasi, the articles thereof will thrive, fetch good price and have great demand.

तथा च काश्यपः

इष्टस्थाने स्थिताः सौम्या बलिनो येषु राशिषु ।
भवन्ति तद्भवानां च द्रव्याणां शुभदाः स्मृताः ॥

गोचरपीडायामपि राशिर्बलिभिः शुभग्रहैर्दृष्टः ।
पीडां न करोति तथा क्रूरैरेवं विपर्यासः ॥१३॥

Sloka 13.—If a Rasi be aspected by strong benefics, there will be no harm done to its articles, even though the benefics are posited in unfavourable houses (*i. e.*, other

than those mentioned in Slokas 9 and 10). The aspect of malefics produces contrary results.

Thus ends the 41st Adhyaya on 'Classification of substances.'

अर्घकाण्डाध्यायः ॥४२॥ Fluctuation of Prices.

अतिवृष्ट्युल्कादण्डान् परिवेषग्रहणपरिधिपूर्वांश्च ।
दृष्ट्वाऽमावास्यायामुत्पातान् पौर्णमास्यां च ॥१॥
ब्रूयादर्घविशेषान् प्रतिमासं राशिषु क्रमात्सूर्ये ।
अन्यतिथावुत्पाता ये ते डमरार्घये राज्ञाम् ॥२॥

Slokas 1-2.—By observing excessive rain, meteor, rod, halo, eclipse, mock-Sun and such other portents on the New-Moon and Full-Moon days and also at the Sun's entrance into a new sign, every month, one should foretell a change in the prices of articles. These phenomena on other days indicate kings' sufferings through wars.

तथा च काश्यपः
उल्कातिवृष्टिर्ग्रहणे सूर्येन्द्वोः परिवेषणम् ।
प्रतिसूर्यादयो येऽन्ये पक्षमासान्तसङ्क्षये ॥
तिथौ निरीक्ष्य चोत्पातान् ब्रूयाल्लोके शुभाशुभम् ।
सुभिक्षदुर्भिक्षकृतान् विशेषोऽत्र विचारतः ॥
प्रतिमासं विधानज्ञो नान्यस्मिन् दिवसे वदेत् ।
अन्यत्र यो भवन्त्येते ते सर्वं नृपदोषदाः ॥

मेषोपगते सूर्ये ग्रीष्मजधान्यस्य सङ्ग्रहं कृत्वा ।
वनमूलफलस्य वृषे चतुर्थमासे तयोर्लाभः ॥३॥

Sloka 3.—At the time of the Sun's entrance into Mesha and Vrishabha (observing the above portents), one

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should collect (buy) Summer corn, and forest roots and fruits respectively and by selling them in the fourth month, he would gain much profit.

मिथुनस्थे सर्वरसान् धान्यानि च सङ्ग्रहं समुपनीय ।
षष्ठे मासे विपुलं विक्रेता प्राप्नुयाल्लाभम् ॥४॥

Sloka 4.—Should one collect all kinds of juice (liquids) and corn when the Sun is in Mithuna (with the above phenomena) and sell them in the sixth month, he would make large profits.

कर्किण्यर्के मधुगन्धतैलघृतफाणितानि विनिधाय ।
द्विगुणा द्वितीयमासे लब्धिर्हीनाधिके छेदः ॥५॥

Sloka 5.—Similarly should one store up honey, perfumes, oils, ghee and sugarcane syrup, when the Sun is in Karkataka and sell them in the second month; he would make cent per cent profit; he would sustain loss if the selling time exceeds or falls short of that.

सिंहे सुवर्णमणिचर्मवर्मशस्त्राणि मौक्तिकं रजतम् ।
पञ्चममासे लब्धिर्विक्रेतुरतोऽन्यथा छेदः ॥६॥

Sloka 6.—If one stores up gold, gems, skins, armours, weapons, pearls and silver when the Sun is in Simha, and sell them in the 5th month, he will get profit and sustain loss otherwise.

कन्यागते दिनकरे चामरखरकरभवाजिनां क्रेता ।
षष्ठे मासे द्विगुणं लाभमवाप्नोति विक्रीणन् ॥७॥

Sloka 7.—If one collects chowries, donkeys, camels and horses when the Sun is in Kanya and sells them in the sixth month, he will get an equal amount as profit.

तौलिनि तान्तवभाण्डं मणिकम्बलकाचपीतकुसुमानि ।
आदद्याद्धान्यानि च वर्षार्द्धाद्द्विगुणिता वृद्धिः ॥८॥

Sloka 8.—If one buys and keeps cotton cloths and the like, jewels, blankets, glass, yellow flowers and corn, when the Sun is in Tula and sells them in six months, he will make 100 per cent profit.

वृश्चिकसंस्थे सवितरि फलकन्दकमूलविविधरत्नानि ।
वर्षद्वयमुषितानि द्विगुणं लाभं प्रयच्छन्ति ॥९॥

Sloka 9.—If fruits, bulbs, roots and varieties of gems are kept for two years, when the Sun is in Vrischika and then sold, they will fetch double their price.

चापगते गृह्णीयात्कुङ्कुमशङ्खप्रवालकाचानि ।
मुक्ताफलानि च ततो वर्षार्द्धाद्द्विगुणतां यान्ति ॥१०॥

Sloka 10.—When the Sun is in Dhanus, if one hoards saffron, conch shells, corals, glass and pearls, and then sells them in six months, one will get double the amount invested.

मृगघटसंस्थे सवितरि गृह्णीयाल्लोहभाण्डधान्यानि ।
स्थित्वा मासं दद्याल्लाभार्थी द्विगुणमाप्नोति ॥११॥

Sloka 11.—When the Sun is in Makara or Kumbha, one wishing for profit will do well to store up metallic vessels and grains and to sell them after a month. He will then get double the amount invested.

सवितरि झषमुपयाते मूलफलं कन्दभाण्डरत्नानि ।
संस्थाप्य वत्सरार्द्धं लाभकमिष्टं समाप्नोति ॥१२॥

Sloka 12.—If one collects roots, fruits, bulbs, vessels and gems when the Sun has entered Meena and disposes of them after six months, he will get as much profit as he desires at the beginning.

राशौ राशौ यस्मिन् शिशिरमयूखः सहस्रकिरणो वा ।
युक्तोऽधिमित्रदृष्टस्तत्रायं लाभको दिष्टः ॥१३॥

Sloka 13.—The determination of profits mentioned above depends upon the factor, *viz.*, the Sun or the Moon in the different signs, being conjoined with very friendly planets and aspected by planets who are very friendly.

तथा च काश्यपः
राशौ राशौ स्थितः सूर्यः शशी वा मित्रसंयुतः ।
अधिमित्रेण सन्दृष्टो यथा लाभप्रदः स्मृतः ॥

सवितृसहितः सम्पूर्णो वा शुभैर्युतवीक्षितः
शिशिरकिरणः सद्योऽर्घस्य प्रवृद्धिकरः स्मृतः ।
अशुभसहितः सन्दृष्टो वा हिनस्त्यथवा रविः
प्रतिगृहगतान् भावान् बुद्ध्वा वदेत्सदसत्फलम् ॥१४॥

Sloka 14.—The Moon in conjunction with the Sun (New Moon) or in full disc and associated with and aspected by benefics promotes invariably the price of articles belonging to that particular Rasi occupied by her. Similarly, the Sun, conjoined with and aspected by malefics, destroys the price of the articles of that Rasi. Thus, should one make predictions—good or bad—regarding the price of materials, having duly understood the articles belonging to each of the signs.

तथा च काश्यपः
अत्रार्कशशिनौ सौम्यैः संयुक्तौ वा निरीक्षितौ ।
शुभग्रहस्थानगतौ सद्योऽर्घस्य विवृद्धिदौ ॥
विपरीतस्थितावेतौ पापयुक्तौ निरीक्षितौ ।
अर्घहानिकरौ प्रोक्तौ मिश्रितौ मध्यमौ स्मृतौ ॥

Thus ends the 42nd Adhyaya on 'Fluctuation of Prices.'

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इन्द्रध्वजसम्पद् ॥४३॥ The Glory of Indra's Banner.

ब्रह्माणमूचुरमरा भगवन् शक्राः स नासुरान् समरे ।
प्रतियोधयितुमतस्त्वां शरण्यशरणं समुपयाताः ॥१॥

Sloka 1.—The Gods submitted to the Creator :—"Oh Lord, we are unable to withstand the Demons in battle. We, therefore, have come to you, the protector of the helpless."

देवानुवाच भगवान् क्षीरोदे केशवः स वः केतुम् ।
यं दास्यति तं दृष्ट्वा नाजौ स्थास्यन्ति वो दैत्याः ॥२॥

Sloka 2.—The Lord spoke to the Gods thus :—" Lord Narayana, reposing on the milky ocean, will grant you a banner, at the sight of which the Demons will not stand before you on the battlefield."

लब्धवराः क्षीरोदं गत्वा ते तुष्टुवुः सुराः सेन्द्राः ।
श्रीवत्साङ्कं कौस्तुभमणिकिरणोद्भासितोरस्कम् ॥३॥
श्रीपतिमचिन्त्यमसमं समं ततः सर्वदेहिनां सूक्ष्मम् ।
परमात्मानमनादिं विष्णुमविज्ञातपर्यन्तम् ॥४॥
तैः संस्तुतः स देवस्तुतोष नारायणो ददौ चैषाम् ।
ध्वजमसुरसुरवधूमुखकमलवनतुषारतीक्ष्णांशुम् ॥५॥

Slokas 3-5.—The immortals with Indra at their head, having received the boon from the Creator, repaired to the milky ocean and eulogized the lord, who has the mark of Srivatsa on his breast, which is brightened by the rays of the Kaustubha gem, who is the consort of Goddess Lakshmi, who is incomprehensible, peerless, impartial, unknowable to all beings, the greatest Being (Supreme Soul), without a beginning, all pervasive and whose end is

unknown. The Lord, being pleased with their invocations, vouchsafed to them a banner which would prove as the Moon and the Sun respectively to the lotus-like faces of the demonesses and the Goddesses.

तं विष्णुतेजोद्भवमष्टचक्रे रथे स्थितं भास्वति रत्नचित्रे ।
देदीप्यमानं शरदीव सूर्यं ध्वजं समासाद्य मुमोद शक्रः ॥६॥

Sloka 6.—Indra was highly pleased on receiving the Banner, which was born of Vishnu's power, mounted on a dazzling and gem-bedecked carriage of 8 wheels, and shining verily like the Sun in autumn.

स किङ्किणीजालपरिष्कृतेन सकूबरत्रघण्टापिटकान्वितेन ।
समुच्छ्रितेनामरराड्ध्वजेन निन्ये विनाशं समरेऽरिसैन्यम् ॥७॥

Sloka 7.—The Lord of Gods, *viz.*, Indra, put the host of enemies to death in battle with the aid of the Banner, which was erected aloft, bedecked with groups of small bells, and which bore wreaths, umbrellas, bells and ornaments.

तथा च गर्गः ।
असुरास्तं ध्वजं दृष्ट्वा ध्वजतेजःसमाहताः ।
विसञ्ज्ञास्समरे भग्नाः पराभूता प्रदुद्रुवुः ॥
तान्वज्रेण सहस्राक्षो मासे भाद्रपदेऽसुरान् ।
घातयित्वा सप्तवेष्टायामेकरात्रेण वाजिना ॥
स जित्वा श्रवणे स्वर्गं प्रययौ सद्विजः पथि । इति

उपरिचरस्यामरपो वसोर्ददौ चेदिपस्य वेणुमयीम् ।
यष्टिं तां स नरेन्द्रो विधिवत् सम्पूजयामास ॥८॥

Sloka 8.—Once Indra gave a bamboo flagstaff to the King of Chedi, known as Uparichara Vasu—who could travel in the sky. The king worshipped that in due form.

See Mahabharata, Adiparva-64-Sl. 16-17, (Pandit Krishnachrrya's Edition).

प्रीतो महेन मघवा प्राहैवं ये नृपाः करिष्यन्ति ।
वसुवद्वसुमन्तस्ते भुवि सिद्धाज्ञा भविष्यन्ति ॥९॥
मुदिताः प्रजाश्च तेषां भयरोगविवर्जिताः प्रभूतान्नाः ।
ध्वज एव चाभिधास्यति जगति निमित्तैः फलं सदसत् ॥१०॥

Slokas 9-10.—Being pleased with the worship, Indra spoke thus: "Those kings who act like Vasu will become prosperous with all kinds of wealth and will have their commands obeyed implicitly on earth. Their subjects also will be happy, free from danger and disease, and have plenty of food. The Banner will by itself show by signs—good and bad—effects in the world."

पूजा तस्य नरेन्द्रैर्बलवृद्धिजयार्थिभिर्यथा पूर्वम् ।
शक्राज्ञया प्रयुक्ता तामागमतः प्रवक्ष्यामि ॥११॥

Sloka 11.—I am going to expound on the authority of the Sastras the method according to which the worship of the Banner was performed in days of yore by kings, who wished for power, prosperity and victory at the behest of Indra.

तस्य विधानं शुभकरणदिवसनक्षत्रमङ्गलमुहूर्तैः ।
प्रास्थानिकैर्वनमियाद्दैवज्ञः सूत्रधारश्च ॥१२॥

Sloka 12.—The following is the method of making Indra's Banner: An astrologer and a carpenter should go to the forest at an auspicious Karana, day, asterism and at a holy Muhurta (48 minutes), when there are good omens for the journey.

For the several Karanas, vide Adhyaya C—Sl. 1—2, *infra*.

मुहूर्ताः ।

शिवभुजगमित्रपितृवसुजलविश्वविरञ्चिपङ्कजप्रभवाः ।
इन्द्राग्नीन्द्रनिशाचरवरुणार्यमयोनयश्चाहि ॥

रुद्राजाहिर्बुध्न्याः पूषादस्रान्तकाग्निधातारः ।
चन्द्रादितिगुरुहरिरावित्वाष्ट्राण्यनिलाख्यका रात्रौ ॥
अह्नः पञ्चदशांशे रात्रिश्चैवं मुहूर्त्त इति ।
सञ्ज्ञा स च विज्ञेयच्छायायन्त्राम्बुभिर्युक्त्या ॥

उद्यानदेवतालयपितृवनवल्मीकमार्गचितिजाताः ।
कुब्जोर्ध्वशुष्ककण्टकिवल्लीवन्दाकयुक्ताश्च ॥१३॥
बहुविहगालयकोटरपवनानलपीडिताश्च ये तरवः ।
ये च स्युः स्त्रीसञ्ज्ञा न ते शुभाः शक्रकेत्वर्थे ॥१४॥

Slokas 13-14.—The following trees are not commendable for making Indra's Banner: Those that grow in pleasure gardens, temples, cemeteries, ant-hills, roads and sacrificial places; those that are very short, withered at the top, thorny, entwined by creepers, and parasitical plants; those that contain numerous birds' nests, hollows, those that are spoiled by wind and fire, and those that bear feminine names.

तथा च गर्गः ।
प्रोष्ठपादे प्रतिपदि ध्वजार्थं पूर्वतो वनम् ।
गत्वा वृक्षं परीक्षेत वयःसारगुणान्वितम् ॥

श्रेष्ठोऽर्जुनोऽजकर्णः प्रियकधवोदुम्बराश्च पञ्चैते ।
एतेषामेकतमं प्रशस्तमथवापरं वृक्षम् ॥१५॥

Sloka 15.—The best trees are Arjuna, Ajakarna, Priyaka, Dhava and Udumbara (Indian fig). Any one of these trees or some other of approved qualities can be made use of.

Priyaka—Known in Tamil as கடம்பமரம்.
Dhava—Acacia Lencophloca, known in Tamil as வெள்வேலமரம்
Udumbara—The tree Ficus Glomerata.

गौरासितक्षितिभवं सम्भूज्य यथाविधि द्विजः पूर्वम् ।
विजने समेत्य रात्रौ स्पृष्ट्वा ब्रूयादिमं मन्त्रम् ॥१६॥

Sloka 16.—A Brahmin should approach in the first part of the night the tree that has grown on white (red ?) or black soil on a lonely spot, worship it according to rules and recite the following hymn, touching the tree.

यानीह वृक्षे भूतानि तेभ्यः स्वस्ति नमोऽस्तु वः ।
उपहारं गृहीत्वेमं क्रियतां वासपर्ययः ॥१७॥
पार्थिवस्त्वां वरयते स्वस्ति तेऽस्तु नगोत्तम ।
ध्वजार्थं देवराजस्य पूजेयं प्रतिगृह्यताम् ॥१८॥

Slokas 17-18.—"Hail to all beings living in this tree! Salutation to you. May you change your abode after receiving this gift. O great tree, hail to you! The king chooses you for the banner of the king of the Gods. Kindly accept this worship."

छिन्द्यात्प्रभातसमये वृक्षमुदक्प्राङ्मुखोऽपि वा भूत्वा ।
परशोर्जर्जरशब्दो नेष्टः स्निग्धो घनश्च हितः ॥१९॥

Sloka 19.—At dawn, facing the East or North, he (the carpenter) should cut the tree. A rough and creaking sound of the axe is not auspicious, but a soft and full one is favourable.

नृपजयदमविध्वस्तं पतनमनाकुञ्चितं च पूर्वोदक् ।
अविलग्नं चान्यतरौ विपरीतमतस्त्यजेत्पतितम् ॥२०॥

Sloka 20.—If the tree falls down, unspoilt, unbroken and without being entangled in other trees, it will yield victory to the king; one that falls down under contrary circumstances should be discarded.

छित्त्वाग्रे चतुरङ्गुलमष्टौ मूले जले क्षिपेद्यष्टिम् ।
उद्धृत्य पुरद्वारं शकटेन नयेन्मनुष्यैर्वा ॥२१॥

Sloka 21.—The tree must be chopped at the top to the extent of four inches, and at the bottom, of eight inches, and then the trunk must be put into water. After taking it out, it must be taken to the town-gate through cart or by men.

अरभङ्गे बलभेदो नेम्या नाशो बलस्य विज्ञेयः ।
अर्थक्षयोऽक्षभङ्गे तथाणिभङ्गे च वर्द्धकिनः ॥२२॥

Sloka 22.—If the spoke of the cart-wheel give way when the tree-trunk is being carried, the king's army will be shattered; if the rim breaks, the army will be destroyed; if it is the axle, the king will lose his wealth; and if the axle-pins give way, the carpenter will come to grief.

भाद्रपदशुक्लपक्षस्याष्टम्यां नागरैर्वृतो राजा ।
दैवज्ञसचिवकञ्चुकिविप्रप्रमुखैः सुवेषधरैः ।२३॥
अहताम्बरसंवीतां यष्टिं पौरन्दरीं पुरं पौरैः ।
स्रग्गन्धधूपयुक्तां प्रवेशयेच्छङ्खतूर्यरवैः ॥२४॥

Slokas 23-24.—On the eighth day of the bright half of the month of Bhadrapada, the King in the company of the citizens, the royal astrologer, ministers, chamberlains and prominent Brahmins, all dressed in auspicious garments should cause the Standard of Indra, covered with a new cloth and honoured with wreaths, perfumes and incense, to be ushered into the town by the citizens to the accompaniment of the sounds of conchs and musical instruments.

तथा च गर्गः ।

प्रोष्ठपादे सिताष्टम्यां ज्येष्ठायोगे सुसङ्कृताम् ।
यष्टिं पौरन्दरीं राजा नगरं सम्प्रवेशयेत् ॥

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रुचिरपताकातोरणवनमालालङ्कृतं प्रहृष्टजनम् ।
संमार्जितार्चितपथं सुवेषगणिकाजनाकीर्णम् ॥२५॥
अभ्यर्चितापणगृहं प्रभूतपुण्याहवेदनिर्घोषम् ।
नटनर्तकगेयज्ञैराकीर्णचतुष्पथं नगरम् ॥२६॥

Slokas 25-26.—The town into which the standard is taken should be adorned with beautiful flags, triumphal arches and leafy wreaths, have the people jolly and happy, the thoroughfares cleansed, sanctified, and filled with gaily-dressed courtezans, possess shops sanctified, be resounding with the noise of the chantings of Punyaha hymns, and possess junctions of roads filled with actors, dancers and songsters.

तत्र पताकाः श्वेता भवन्ति विजयाय रोगदाः पीताः ।
जयदाश्च चित्ररूपा रक्ताः शस्त्रप्रकोपाय ॥२७॥

Sloka 27.—Flags hoisted in the town, if white, lead to victory; if yellow, to disease; if mixed in colour, to success; and if red, to the raging of swords.

यष्टिं प्रवेशयन्तीं निपातयन्तो भयाय नागाद्याः ।
बालानां तलशब्दे सङ्ग्रामः सत्त्वयुद्धे वा ॥२८॥

Sloka 28.—If the tree trunk, while entering the town, is felled down by elephants or other animals, there is danger impending; and if boys clap their hands, or if animals fight each other, there will be war.

सन्तक्ष्य पुनस्तक्षा विधिवद्यष्टिं प्ररोपयेद्यन्त्रे ।
जागरमेकादश्यां नरेश्वरः कारयेच्चास्याम् ॥२९॥
सितवस्त्रोष्णीषधरः पुरोहितः शाक्रवैष्णवैर्मन्त्रैः ।
जुहुयादग्निं सांवत्सरो निमित्तानि गृह्णीयात् ॥३०॥

Slokas 29-30.—Then the carpenter should plane the trunk and mount it on a platform, so that it is held

horizontally on it. On the eleventh day of the month, the king should cause vigil to be observed at night. The royal priest dressed in white cloths and wearing white turban should offer oblations to the Fire with hymns addressed to Indra and Vishnu, and the astrologer should observe the symptoms of the fire.

इष्टद्रव्याकारः सुरभिः स्निग्धो घनोऽनलोऽर्चिष्मान् ।
शुभकृदतोऽन्योऽनिष्टो यात्रायां विस्तरोऽभिहितः ॥३१॥

Sloka 31.—If the fire be fragrant, glossy, thick, full of flames and have the shape of auspicious things (such as umbrella), it will be beneficial; if it be otherwise, it will be inauspicious. This subject has been dealt with by me in detail in the Yatra (work entitled Yoga-Yatra).

तथा च योगयात्रायाम् ।

कृतेऽपि यत्नेऽपि कृशः कृशानुर्धृतेऽप्यकाष्ठाविमुखो नतार्चिः ।
वामे कृतावर्तशिखोऽतिधूमो विच्छिन्नसाकम्पविलीनमूर्त्तिः ॥
सिमिसिमायति चास्य हविर्हुतं सुरधनुःसदृशः कपिलोऽथवा ।
रुधिरपीतकबभ्रुहरिच्छविः परुषमूर्त्तिरनिष्टकरोऽनलः ॥
खरकरभकवानरानुरूपो निगडविभीषणशस्त्ररूपभृद्वा ।
शवरुधिरवसास्थिमज्जगन्धो हुतभुगनिष्टफलः स्फुलिङ्गकृच्च ॥
चर्मविपाटनतुल्यनिनादो जर्जरदर्दुररूक्षरवो वा ।
आकुलयंश्च पुरोहितमर्त्यान् धूमलवैर्न शिवाय हुताशः ॥
हारकुन्दकुमुदेन्दुसन्निभः संहतोऽङ्गसुखदो महोदयः ।
अङ्कुशातपनिवारणाकृतिर्ह्रीयतेऽल्प उपभानहव्यभुक् ॥
उत्थाय स्वयमुज्ज्वलार्चिरनलः स्वाहावसाने हवि-
र्भुङ्क्ते देहसुखप्रदक्षिणगतिः स्निग्धो महान् संहतः ।
निर्धूमः सुरभिः स्फुलिङ्गरहितो वातानुलोमो मृदु-
र्मुक्तेन्दीवरकाञ्चनद्युतिधरो यातुर्जयं संयति ॥
इष्टद्रव्यघटातपत्रतुरगश्रीवृक्षशैलाकृति-
र्भेर्यब्दोदधिदुन्दुभीतशकटस्निग्धस्वनैः पूजितः ।

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नेष्टः प्रोक्तविपर्यये हुतवहः स्निग्धो यथाभीष्टदः
सव्येऽङ्गे नृपतेर्दहत्तिशुभः शेषं च लोकाद्वदेत् ॥

स्वाहावसानसमये स्वयमुज्ज्वलार्चिः
स्निग्धः प्रदक्षिणशिखो हुतभुग् नृपस्य ।
गङ्गादिवाकरसुताजलचारुहारां
धात्रीं समुद्ररशनां वशगां करोति ॥३२॥

Sloka 32.—If the fire at the time of Purnahuti, *i. e.*, final oblation, blazes forth of its own accord, is glossy and has its flames turning to the right, the king will bring under his sway the whole earth with the girdle of the oceans and the beautiful pearl-necklaces of the waters of the Ganges and the Jumna.

चामीकराशोककुरण्टकाब्जवैदूर्यनीलोत्पलसन्निभेऽग्नौ ।
न ध्वान्तमन्तर्भवनेऽवकाशं करोति रत्नांशुहतं नृपस्य ॥३३॥

Sloka 33.—When the fire shows the hue of gold, Asoka flower, Kuranta blossom, lotus, beryl or blue lily, darkness will find no place inside the King's palace, as it will be dispelled by the rays of the gems. (Such a fire is auspicious and will confer on the King gems and other riches).

येषां रथौघार्णवमेघदन्तिनां समस्वनोऽग्निर्यदि वापि दुन्दुभेः ।
तेषां मदान्धेभघटावघट्टिता भवन्ति याने तिमिरोपमा दिशः ॥

Sloka 34.—Those kings whose sacrificial fire emits sound similar to that of a group of chariots, oceans, clouds, elephants or drums, will in their march darken the quarters, being thronged with herds of intoxicated elephants.

ध्वजकुम्भहयेभभूभृतामनुरूपे वशमेति भूभृताम् ।
उदयास्तधराधराधरा हिमवद्विन्ध्यपयोधरा धरा ॥३५॥

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Sloka 35.—If the fire resembles a banner, pot, horse, elephant or mountain, the Kings (whose sacrificial fire is referred to here) will bring under their control the earth having the rising and setting mountains for her lips and the Himalayas and Vindhya for her bosoms.

Note the alliteration and imagery here.

द्विरदमदमहीसरोजलाजाघृतमधुना च हुताशने सगन्धे ।
प्रणतनृपशिरोमणिप्रभाभिर्भवति पुरश्छुरितेव भूर्नृपस्य ॥३६॥

Sloka 36.—If the fire has the smell of elephant's ichor, mud, a lotus, fried grains, ghee or honey, the King will have the earth in front carpeted, as it were, with the rays issuing from the crown-jewels of prostrate potentates.

उक्तं यदुत्तिष्ठति शक्रकेतौ शुभाशुभं सप्तमरीचिरूपैः ।
तज्जन्मयज्ञग्रहशान्तियात्राविवाहकालेष्वपि चिन्तनीयम् ॥३७॥

Sloka 37.—These good or bad omens observed from the features of the sacrificial fire on the occasion of raising Indra's Banner should be taken into consideration also at the time of a birth, sacrifice, propitiatory ceremonies for the planets, marching or journeys and marriage.

गुडपूपपायसाद्यैर्विप्रानभ्यर्च्य दक्षिणाभिश्च ।
श्रवणेन द्वादश्यामुत्थाप्योऽन्यत्र वा श्रवणात् ॥३८॥

Sloka 38.—On the 12th lunar day synchronous with the asterism of Sravana or without it, the Banner should be raised, after honouring the Brahmins with jaggory, sweet-meats, a sweet drink prepared with milk and such other things as well as with Dakshinas (gifts of money).

तथा च गर्गः ।
तत्र श्रवणयोगेन ध्वजोत्थानं प्रशस्यते ।
द्वादश्यां विजये वाऽथमुहूर्ते वा दिनेऽथवा ॥

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शक्रकुमार्यः कार्याः प्राह मनुः सप्त पञ्च वा तज्ज्ञैः ।
नन्दोपनन्दसञ्ज्ञे पादोनार्द्धध्वजोच्छ्रायात् ॥३९॥
षोडशभागाभ्यधिके जयविजये द्वे वसुन्धरे चान्ये ।
अधिका शक्रजनित्री मध्येऽष्टांशेन चैतासाम् ॥४०॥

Slokas 39-40.—Manu has laid down that five or seven minor Standards should be made under the name of 'Daughters of Indra' by skilled artisans. Of these two called Nandee and Upanandee measure respectively three-fourths and a half of the height of the main Banner. Four others *viz.*, Jaya, Vijaya and two Vasundharas are taller (than Nandee) by a sixteenth. In the middle, there is one called, 'Indra's mother' which is taller than the previous by an eighth.

तथा च गर्गः ।

दृढकाष्ठकृताः पञ्च सप्त वा लक्षणान्विताः ।
इन्द्रध्वजस्य शोभार्थं कुमारीः कारयेद् द्विजः ॥
अष्टाविंशत्करा यष्टिरष्टहस्ता ततोऽपरा ।
विष्कम्भश्चाङ्गुलैस्तस्याः षड्भिर्द्विगुणितैः स्मृतः ॥
समग्रमनुलोमं वा तक्षं प्राक् शिखयान्वितम् ।
कुर्यादिन्द्रध्वजं शुभ्रं सारदारुमयं शुभम् ॥

प्रीतैः कृतानि विबुधैर्यानि पुरा भूषणानि सुरकेतोः ।
तानि क्रमेण दद्यात् पिटकानि विचित्ररूपाणि ॥४१॥

Sloka 41.—The ornaments of varied colours that were put on the celestial Banner by the Gods who were delighted in days of yore should be given in their order to this Banner also.

रक्ताशोकनिकाशं चतुरस्रं विश्वकर्मणा प्रथमम् ।
रशना स्वयम्भुवा शङ्करेण चानेकवर्णगा दत्ता ॥४२॥

अष्टाश्रि नीलरक्तं तृतीयमिन्द्रेण भूषणं दत्तम् ।
असितं यमश्चतुर्थं मसूरकं कान्तिमदयच्छत् ॥४३॥
मञ्जिष्ठाभं वरुणः षडश्रि तत्पञ्चमं जलोर्मिनिभम् ।
मायूरं केयूरं षष्ठं वायुर्जलदनिभम् ॥४४॥
स्कन्दः स्वं केयूरं सप्तममददद्ध्वजाय बहुचित्रम् ।
अष्टममनलज्वालासङ्काशं हव्यभुग्वृत्तम् ॥४५॥
वैदूर्यसदृशमिन्द्रो नवमं ग्रैवेयकं ददावन्यत् ।
रथचक्राभं दशमं सूर्यस्त्वष्टा प्रभायुक्तम् ॥४६॥
एकादशमुद्दंशं विश्वेदेवाः सरोजसङ्काशम् ।
द्वादशमपि च निवेशंमुनयो नीलोत्पलाभासम् ॥४७॥
किञ्चिदधऊर्ध्वनिर्मितमुपरि विशालं त्रयोदशं केतोः ।
शिरसि बृहस्पतिशुक्रौ लाक्षारससन्निभं ददतुः ॥४८॥
यद्यद्येन विभूषणममरेण विनिर्मितं ध्वजस्यार्थे ।
तत्तत्तद्दैवत्यं विज्ञातव्यं विपश्चिद्भिः ॥४९॥

Slokas 42-49.—The first ornament of the hue of the red Asoka flower and of quadrangular shape was given by Viswakarman (the celestial architect); Brahman and Siva gave severally a girdle of many colours. The third ornament, octangular and bluish-red, was given by Indra. Yama conferred the fourth gift, *viz.*, a dark and lustrous मसूरक (name of an ornament on Indra's Banner). Varuna gave the fifth ornament, a sexangular and madder-hued one, resembling the waves of water. Vayu bestowed the sixth gift, *viz.*, an armlet, made of peacock feathers and as dark as cloud. Lord Subrahmanya gave the Banner his own multi-coloured armlet as the seventh. The God of fire gave the eighth, a circular ornament resembling the flame of Fire. Indra gave another ornament, *viz.*, the ninth, a necklace looking like beryl,

One of the Sun-Gods, by name Twashta, gave a lustrous ornament, looking like the wheel of a chariot, as the tenth. The Viswedevas gave the eleventh ornament called Udvamsa, resembling a lotus. The sages bestowed the twelfth gift named Nivesa bearing the lustre of blue lily. Jupiter and Venus adorned the head of the Banner with the thirteenth ornament slightly bent at the two ends (or endowed with short bottom and top), broad at the upper end and shining like molten red lac. Whatever ornaments were created by the Gods severally for the sake of the Banner, are to be understood by the wise as being presided over by the respective deities.

ध्वजपरिमाणत्र्यंशः परिधिः प्रथमस्य भवति पिटकस्य ।
परतः प्रथमात् प्रथमादष्टांशाष्टांशहीनानि ॥५०॥

Sloka 50.—The first ornament has a circumference which is a third of that of the Banner itself; and each succeeding one should be smaller than the preceding one by an eighth.

कुर्यादहनि चतुर्थे पूरणमिन्द्रध्वजस्य शास्त्रज्ञः ।
मनुना चागमगीतान् मन्त्रानेतान् पठेच्चियतः ॥५१॥

Sloka 51.—One in the know of the science germane to Indra's Banner should equip it with ornaments on the fourth day thereafter, *i. e.*, on the 15th lunar day and recite devoutly the following hymns sung by Manu according to the Sastras.

हरार्कवैश्वसवशक्रसोमैर्धनेशवैश्वानरपाशभृद्भिः ।
महर्षिसङ्घैः सदिगप्सरोभिः शुक्राङ्गिरःस्कन्दमरुद्गणैश्च ॥५२॥
यथा त्वमूर्जस्करणैकरूपैः समर्चितस्त्वाभरणैरुदारैः ।
तथेह तान्याभरणानि यागे शुभानि सम्प्रीतमना गृहाण ॥५३॥

अजोऽव्ययः शाश्वत एकरूपो विष्णुर्वराहः पुरुषः पुराणः ।
त्वमन्तकः सर्वहरः कृशानुः सहस्रशीर्षः शतमन्युरीड्यः ॥५४॥
कविं सप्तजिह्वं त्रातारमिन्द्रं सवितारं सुरेशम् ।
ह्वयामि शक्रं वृत्रहणं सुषेणमस्माकं वीरा उत्तरा भवन्तु ॥५५॥

Slokas 52-55.—" Accept with a gladdened heart these auspicious ornaments on the occasion of this Sacrifice in the same manner as you did, being honoured with excellent gifts of brilliant forms, by Siva, the Sun-God, Yama, Indra, the Moon, Kubera, the Fire God, Varuna, multitudes of great sages, the deities presiding over the quarters, nymphs, Venus, Jupiter, Skanda and the hosts of Maruts (winds or Gods). You are without birth, imperishable, eternal, of immutable form, all-pervading, the great Boar, ancient being, the God of Death, the destroyer of all things, fire, thousand-headed, Indra and adorable. I invoke the seven-tongued seer, *viz.*, Fire, who is the protector; I invoke the mighty Indra, the ruler of the Gods, the destroyer of Vritra and leader of a mighty army, who protects us carefully. May our heroes be crowned with success "

प्रपूरणे चोच्छ्रयणे प्रवेशे स्नाने तथा माल्यविधौ विसर्गे ।
पठेदिमान्नृपतिः सोपवासो मन्त्रान् शुभान् पुरुहूतस्य केतोः ॥५६॥

Sloka 56.—The King observing fast should recite the above auspicious hymns in front of the Banner, when it is decorated, erected, brought into the town, bathed, decked with garlands and when it is removed.

छत्रध्वजादर्शफलार्द्धचन्द्रैर्विचित्रमालाकदलीक्षुदण्डैः ।
सव्यालसिंहैः पिटकैर्गवाक्षैरलङ्कृतं दिक्षु च लोकपालैः ॥५७॥

अन्त्रिणरज्जुं दृढकाष्ठमातृकं सुश्लिष्टयन्त्रार्गलपादतोरणम् ।
उत्थापयेल्लक्ष्म सहस्रचक्षुषः सारद्रुमाभमकुमारिकान्वितम् ।५८।

Slokas 57-58.—The Standard which is bedecked with umbrellas, flags, mirrors, fruits, crescents, multi-coloured garlands, plantain trees, sugar canes, figures of snakes and lions, ornaments, windows and the images of the protectors of the quarters in their respective regions should be raised being fastened with strong ropes and hard wooden props on both sides, along with the minor standards called 'Indra's daughters' made of strong and unbroken wood. The arch at the bottom must be fastened with tight nails.

अविरतजनरावं मङ्गलाशीःप्रणामैः
पटुपटहमृदङ्गैः शङ्खभेर्यादिमिश्च ।
श्रुतिविहितवचोभिः पापठद्भिश्च विप्रै-
रभ्युभविहतशब्दं केतुमुत्थापयेच्च ।।५९।।

Sloka 59.—The King should raise the banner to the accompaniment of the unceasing shouts of crowds drowning all inauspicious sounds through the auspicious benedictions and invocations, the loud sounds of drums, tabors, conchs, kettle-drums, etc., and through the repeated chantings of Vedic hymns by Brahmins.

फलदधिघृतलाजाक्षौद्रपुष्पाग्रहस्तैः
प्रणिपति शिरोभिस्तुष्टवद्भिश्च पौरैः ।
घृतमनिमिषभर्तुः केतुमीशः प्रजाना-
मरिनगरनताग्रं कारयेद्विद्ववाय ।।६०।।

Sloka 60. For the destruction of the enemy, the King should cause the banner to be erected in such a manner as to point to the city of the enemy with its tip—

the banner being surrounded by the citizens who bow their heads in homage and who invoke it with fruits, curd, ghee, fried grains, honey and flowers in their hands

नातिद्रुतं न च विलम्बितमप्रकम्प-
मध्वस्तमाल्यपिटकादिविभूषणं च ।
उत्थानमिष्टमशुभं यदतोऽन्यथा स्या-
च्छान्तिभिर्नरपतेः शमयेत्पुरोधाः ॥६१॥

Sloka 61.—The raising of the Banner is auspicious when it is neither too slow, nor too fast, not shaky, and when its garlands, decorations and ornaments are not spoiled. If otherwise, it forebodes evil; and the royal preceptor should mitigate it through expiatory ceremonies.

तथा च गर्गः ।
अविध्वस्तमनाधूतमद्रुताजिह्ममूर्ध्वगम् ।
इन्द्रध्वजसमुत्थानं क्षेमसौभिक्षकारकम् ॥
निर्घातोल्कामहीकम्पा दीप्ताश्च मृगपक्षिणः ।
उच्छ्रीयमाणे चण्डा वा वायवः स्युर्भयाय ते ॥

क्रव्यादकौशिककपोतककाककङ्कैः
केतुस्थितैर्महदुशन्ति भयं नृपस्य ।
चाषेण चापि युवराजभयं वदन्ति
श्येनो विलोचनभयं निपतन् करोति ॥६२॥
छत्रभङ्गपतने नृपमृत्युस्तस्करान्मधु करोति निलीनम् ।
हन्ति चाप्यथ पुरोहितमुल्का पार्थिवस्य महिषीमशनिश्च ॥६३॥
राज्ञीविनाशं पतिता पताका करोत्यवृष्टिं पिटकस्य पातः ।
मध्याग्रमूलेषु च केतुभङ्गो निहन्ति मन्त्रिक्षितिपालपौरान् ॥६४॥
धूमावृते शिखिभयं तमसा च मोहो
व्यालैश्च भग्नपतितैर्न भवन्त्यगात्याः ।

ग्लायन्त्युदक्प्रभृति च क्रमशो द्विजाद्यान्
भङ्गे च बन्धकिवधः कथितः कुमार्याः ॥६५॥
रज्जुत्सङ्गच्छेदने बालपीडा राज्ञो मातुः पीडनं मातृकायाः ।
यद्यत्कुर्युर्बालकाश्चारणा वा तत्तत्तादृग्भावि पापं शुभं वा ॥६६॥

Slokas 62-66.—The wise declare that there is great danger in store for the King if a carcass-eating bird, owl, dove, crow or vulture sits on the Banner. If it be a blue jay, the danger is for the Yuvaraja; an eagle sitting on it will deprive the King of his eyes. The King will die if the umbrella on the banner breaks or falls down. If honey-bees cling to it, there will be danger from thieves; a meteor falling on it augurs the preceptor's death; a lightning, that of the queen. The fall of a flag denotes the queen's death, while that of an ornament augurs drought. If the staff should break in the middle, top and bottom, the ministers, the King and the citizens will respectively meet with their end. When the staff is covered with smoke, there is danger from fire; when with darkness, mental aberration will be the result. The ministers will be destroyed if the figures of the snakes fall or break. If portents are observed in the north and other quarters, Brahmins and other castes will suffer. If any of the staffs called 'Indra's daughters' break, courtezans will die. If the ropes should give way, children will suffer. If the prop at the bottom breaks, it indicates trouble to the King's mother. Whatever good or bad is done by boys or actors will have corresponding effects.

तथा च गर्गः ।
प्रहृष्टमनसः सर्वे क्रीडेयुर्मुदिता यदि ।
यदा जडेन गन्धेश्च विन्द्यात्सौमिक्षलक्षणम् ॥

अमेध्ये रक्तकैः केशैर्भस्मना क्रन्दनेन च ।
दुर्भिक्षपीडा विज्ञेया शस्त्रैश्चापि भयं वदेत् ॥ इति

दिनचतुष्टयमुत्थितमर्चितं समभिपूज्य नृपोऽह्नि पञ्चमे ।
प्रकृतिभिः सह लक्ष्म विसर्जयेद्बलमिदः खबलाभिविवृद्धये ॥६७॥

Sloka 67.—After worshipping the erected Banner of Indra for four days, the King should cause it to be removed on the 5th day in the presence of his ministers for the prosperity of his army.

उपरिचरवसुप्रवर्तितं नृपतिभिरप्यनुसन्ततं कृतम् ।
विधिमिममनुमन्य पार्थिवो न रिपुकृतं भयमाप्नुयादिति ।६८।

Sloka 68.—If a king observes this vow established by Uparichandra Vasu and followed by other kings, without any break, he will not have any trouble from his enemies.

Thus ends the 43rd Adhyaya on 'The Glory of Indra's Banner."

नीराजनविधिः ॥४४॥ Lustration Ceremony.

भगवति जलधरपक्ष्मक्षपाकरार्केक्षणे कमलनाभे ।
उन्मीलयति तुरङ्गमकरिनरनीराजनं कुर्यात् ॥१॥

Sloka 1.—When Lord Narayana opens his eyes, *viz.*, the Moon and the Sun with the eye-lashes, *viz.*, clouds (i. *e.*., when he wakes up from his Yogic sleep in autumn), lustration should be performed for horses, elephants and men (warriors).

Lustration of arms is a military and religious ceremony held by kings on the 19th of Aswayuja before taking the field.

God Vishnu rises from sleep on the 11th lunar day of the bright half of Kartika.

द्वादश्यामष्टम्यां कार्त्तिकशुक्लस्य पञ्चदश्यां वा ।
आश्वयुजे वा कुर्यान्नीराजनसञ्ज्ञितां शान्तिम् ॥२॥

Sloka 2.—The expiatory ceremony called lustration should be performed on the 8th, the 12th, or the 15th day of the bright half of Kartika or Aswayuja.

नगरोत्तरपूर्वदिशि प्रशस्तभूमौ प्रशस्तदारुमयम् ।
षोडशहस्तोच्छ्रायं दशविपुलं तोरणं कार्यम् ॥३॥

Sloka 3.—To the north-east of the town on an auspicious spot, there should be erected a triumphal arch of excellent timber, sixteen cubits in height and ten in extent.

सर्जोदुम्बरशाखाककुभमयं शान्तिसद्म कुशबहुलम् ।
वंशविनिर्मितमत्स्यध्वजचक्रालङ्कृतद्वारम् ॥४॥

Sloka 4.—It is also necessary to have a holy house (where the expiatory ceremony will take place), made of the branches of Sarja (Sala), Udumbara—Indian Fig tree—or the Kakubha tree fully strewn with Darbha grass and equipped with a door, adorned with fishes, flags and discuses made of bamboo.

प्रतिसरया तुरगाणां भल्लातकशालिकुष्ठसिद्धार्थान् ।
कण्ठेषु निबध्नीयात्पुष्ट्यर्थं शान्तिगृहगाणाम् ॥५॥

Sloka 5.—With a string dipped in saffron paste, Bhallataka nuts, rice, costus and white mustard seeds should be tied to the necks of the horses brought into the holy house for the sake of their prosperity.

तथा च काश्यपः
शालिजातकसिद्धार्थान् कुष्ठं भल्लातकं तथा ।
अश्वेषु कण्ठे बध्नीयात् सप्ताहं शान्तिमाचरेत् ॥

रविवरुणविश्वदेवप्रजेशपुरुहूतवैष्णवैर्मन्त्रैः ।
सप्ताहं शान्तिगृहे कुर्याच्छान्तिं तुरङ्गाणाम् ॥६॥

Sloka 6.—With the hymns addressed to the Sun God, Varuna, Visvedevas, Brahman, Indra and Vishnu, an expiatory ceremony should be gone through for the horses for a week in the Holy House.

तथा च काश्यपः
पौष्टिकैर्विविधैर्मन्त्रैः पुरोधा ज्वलनं हुतेत् ।
हुतान्ते भोजयेद्विप्रान् दक्षिणां विपुलां ददेत् ॥

अभ्यार्चिता न परुषं वक्तव्या नापि ताडनीयास्ते ।
पुण्याहशङ्खतूर्यध्वनिगीतरवैर्विमुक्तभयाः ॥७॥

Sloka 7.—The horses that are worshipped thus ought not to be spoken to harshly or beaten. Their fears must be dispelled through the sounds of Punyaha hymns, conchs, musical instruments and songs.

प्राप्तेऽष्टमेऽह्नि कुर्यादुदङ्मुखं तोरणस्य दक्षिणतः ।
कुशचीरावृतमाश्रममग्निं पुरतोऽस्य वेद्यां च ॥८॥

Sloka 8.—When the 8th day has dawned, a hermitage strewn with holy grass and tree barks should be constructed to the south of the arch and facing the north. In front of this hermitage, fire should be made on a sacrificial altar.

The commentator quotes here authorities for the construction of altars. For a sacrificial altar, the dimensions required are 64 cubits, for the marriage of the four classes in their order, 9 cubits, that diminished by an eighth and so on.

तथा च काश्यपः
अष्टमेऽह्नि पुरस्कृत्य राजा पौरजनैर्वृतः ।
गच्छेच्छान्तिगृहं हृष्टः शङ्खतूर्यरवैः सह ॥

चन्दनकुष्ठसमङ्गाहरितालमनःशिलाप्रियङ्गुवचाः ।
दन्त्यमृताञ्जनरजनीसुवर्णपुष्पामिमन्थाश्च ॥९॥

श्वेतां सपूर्णकोशां कटम्भरात्रायमाणसहदेवीः ।
नागकुसुमं स्वगुप्तां शतावरीं सोमराजीं च ॥१०॥
कलशेष्वेतान् कृत्वा सम्भारानुपहरेद्बलिं सम्यक् ।
भक्ष्यैर्नानाकारैर्मधुपायसयावकप्रचुरैः ॥११॥

Slokas 9-11.—Sandalwood, costus, madder, orpiment, red arsenic, Priyangu, Vacha, Danti, Amrita creeper, Saubhanjana, turmeric, Suvarna pushpa, Agni-mantha (Premua Spinosa), Girikarnika, Purnakosa, Katambara, Trayamana, Sahadevi, Nagapushpa, Kapikacchu, Satavari and Somarajee—these sacrificial materials are put into full pots and then the collection is to be offered in due form to the fire along with edibles of various kinds, mostly consisting of honey, Payasa and barley preparations.

खदिरपलाशोदुम्बरकाश्मर्यश्वत्थनिर्मिताः समिधः ।
स्रुक्नकाद्रजताद्वा कर्तव्या भूतिकामेन ॥१२॥

Sloka 12.—The sacrificial twigs required are of Khadira, Palasa, Indian fig tree, Kasmari and Aswattha. One who wishes for prosperity similarly should make the sacrificial ladle of gold or silver.

पूर्वाभिमुखः श्रीमान् वैयाघ्रे चर्मणि स्थितो राजा ।
तिष्ठेदनलसमीपे तुरगभिषग्दैववित्सहितः ॥१३॥

Sloka 13.—The King who is in the height of glory and accompanied by a veterinary surgeon and an astrologer, should take his seat on a tiger-skin facing the East in front of the fire.

यात्रायां यदभिहितं ग्रहयज्ञविधौ महेन्द्रकेतौ च ।
वेदीपुरोहितानललक्षणमखिलं तदवधार्यम् ॥१४॥

Sloka 14.—The symptoms of the altar, priest and fire given in my work Yatra in connection with sacrifices to the planets and Indra's Banner should be noted carefully here too.

तथा च यात्रायां ग्रहयज्ञे -

ग्रहयज्ञमतो वक्ष्ये तत्र निमित्तानि लक्षयेद्देशाम् ।
भङ्गो मानोनायां दिग्भ्रष्टायामसिद्धिश्च ॥
नगरपुरोहितदेवीसेनापतिपार्थिवक्षयं कुरुते ।
प्राग्दक्षिणापरोत्तरमध्यमभागेषु या विकला ॥
तथा च पुरोहितस्य ।
कम्पोच्छ्वासविजृम्भणप्रचलनस्वेदाश्रुपांशुक्षुधो-
द्वारार्थं च पुरोधसः स्मृतिविपच्चानिष्टमन्यच्छुभम् ।
आज्यं केशपिपीलिकामलयुतं सत्त्वावलीढं च यत्-
तन्नेष्टं शुभमन्यथोपकरणं द्रव्याण्यदूषितानि च ॥
तथा चानलक्षणम् । See pp. 323-324, *supra*.

तथा महेन्द्रकेतावविहैवोक्तम्-
स्वाहावसानसमये स्वयमुज्ज्वलार्चिरिति ॥

लक्षणयुक्तं तुरगं द्विरदवरं चैव दीक्षितं स्नातम् ।
अहतसिताम्बरगन्धस्रग्धूपाभ्यर्चितं कृत्वा ॥१५॥
आश्रमतोरणमूलं समुपनयेत्सान्त्वयञ्छनैर्वाचा ।
वादित्रशङ्खपुण्याहनिःस्वनापूरितदिगन्तम् ॥१६॥

Slokas 15-16.—A horse with good features and an excellent elephant, after being consecrated, bathed and honoured with new white cloths, perfumes, garlands and incense, should be brought slowly with coaxing words under the arch of the hermitage, with the quarters re. sounding with the noice of musical instruments, conchs and Punyaha hymns.

For the features of horses and elephants, see LXVI and LXVII respectively *infra*.

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यद्यानीतस्तिष्ठेद्दक्षिणचरणं हयः समुत्क्षिप्य ।
स जयति तदा नरेन्द्रः शत्रूनाचिराद्विना यत्नात् ॥१७॥
त्रस्यन्नेष्टो राज्ञः परिशेषं चोष्टितं द्विपहयानाम् ।
यात्रायां व्याख्यातं तदिह विचिन्त्यं यथायुक्ति ॥१८॥

Slokas 17-18.—If the horse or elephant brought into the Holy House should stand with its right leg uplifted, then the King would soon vanquish his foes without difficulty; if it stands frightened, it augurs ill to the King. The activities of elephants and horses betokening good and bad results, which have been dealt with at length in the Yatra, should be applied to lustration also according to the circumstances.

Vide XCIII-5. 13. 14; XCIV-11, 12 and 13, *supra.*

पिण्डमभिमन्त्र्य दद्यात्पुरोहितो वाजिने स यदि जिघ्रेत् ।
अश्नीयाद्वा जयकृद्विपरीतोऽतोऽन्यथाभिहितः ॥१९॥

Sloka 19.—The priest should give the horse a rice ball duly sanctified with holy bymns; if it should smell or eat it, the King would come out victorious; and in the contrary circumstance, it would lead to the King's defeat.

कलशोदकेषु शाखामाप्लाव्यौदुम्बरीं स्पृशेत्तुरगान् ।
शान्तिकपौष्टिकमन्त्रैरेवं सेनां सनृपनागाम् ॥२०॥

Sloka 20.—The priest should dip a branch of the Indian Fig tree in the holy waters of the pots and touch therewith the horses along with hymns expiatory and propitiatory. The same thing should be done for the army, the King and the elephants.

शान्तिं राष्ट्रविवृद्ध्यै कृत्वा भूयोऽभिचारकैर्मन्त्रैः ।
मृण्मयमरिं विभिन्द्याच्छूलेनोरःस्थले विप्रः ॥२१॥

Sloka 21.—Again, after going through the expiatory ceremony, for the prosperity of the kingdom, the priest should pierce the heart of the enemy made of clay with a spike, chanting the hymns used in Black magic.

खलिनं हयाय दद्यादभिमन्त्र्य पुरोहितस्ततो राजा ।
आरुह्योदक्पूर्वां यायान्नीराजितः सबलः ॥२२॥

Sloka 22.—Then the priest gives the sanctified bits to the horse. Thereupon, the King mounting the horse after receiving lustration should proceed northward with his army.

मृदङ्गशङ्खध्वनिहृष्टकुञ्जरस्रवन्मदामोदसुगन्धिमारुतः ।
शिरोमणिव्रातचलत्प्रभाचयैर्ज्वलन्निवस्थानिव तोयदात्यये ॥२३॥
हंसपाङ्क्तिभिरितस्ततोऽद्रिराट् सम्पतद्भिरिव शुक्लचामरैः ।
मृष्टगन्धपवनानुवाहिभिर्धूयमानरुचिरस्रगम्बरः ॥२४॥
नैकवर्णमणिवज्रभूषितैर्भूषितो मुकुटकुण्डलाङ्गदैः ।
भूरिरत्नकिरणानुरञ्जितः शक्रकार्मुकरुचं समुद्वहन् ॥२५॥
उत्पतद्भिरिव खं तुरङ्गमैर्दारयद्भिरिव दन्तिभिर्धराम् ।
निर्जितारिभिरिवामरैर्नरैः शक्रवत्परिवृतो व्रजेन्नृपः ॥२६॥

Slokas 23-26.—The King should proceed in the following manner. The breeze should be scented by the dripping ichor of elephants that are gladdened by the sounds of tabors and conchs. The King shines like the Sun in autumn owing to the mass of glittering rays issuing from his crest jewels. His beautiful garlands and clothes are shaken by white chowries disseminating waves of fine fragrance just as the Himalayas is surrounded by the rows of swans flying hither and thither. The King adorned with jewels of various colours, diamonds, crown, ear rings and armlets and brightened by the rays

of numerous gems, creates the lustre of a rain-bow. The King is accompanied by horses springing up to the sky, as it were, by elephants tearing up as it were the earth and by warriors who have defeated their enemies just as Indra is attended upon by the Gods who have defeated their foes.

सवज्रमुक्ताफलभूषणोऽथवा सितस्रगुष्णीषविलेपनाम्बरः ।
धृतातपत्रो गजपृष्ठमाश्रितो घनोपरीवेन्दुतले भृगोः सुतः ॥२७॥

Sloka 27.—Or, he should proceed being adorned with diamonds and pearls, having garlands, head-dress, ointment and clothes, all white, an umbrella held over his head, and mounting an elephant, just as Venus does on a cloud having the Moon above him.

सम्प्रहृष्टनरवाजिकुञ्जरं निर्मलप्रहरणांशुभासुरम् ।
निर्विकारमरिपक्षभीषणं यस्य सैन्यमचिरात्स गां जयेत् ॥२८॥

Sloka 28.—One whose army consists of soldiers, horses and elephants in a jolly mood, who shines with the lustre of glittering weapons, is free from all unnatural mental dispositions and appears dreadful to the hosts of his enemies, will soon conquer the whole earth.

Thus ends the 44th Adhyaya on "Lustration Ceremony"

खञ्जनकलक्षणाध्यायः ॥४५॥ Wagtail.

खञ्जनको नामायं यो विहगस्तस्य दर्शने प्रथमे ।
प्रोक्तानि यानि मुनिभिः फलानि तानि प्रवक्ष्यामि ॥१॥

Sloka 1.—I mean expounding in this chapter the effects enunciated by ancient sages as pertaining to the first sight of the bird called Wagtail.

In Tamil, the bird is known as வாலாட்டிக்குருவி.

Khanjanaka (खञ्जनक) will not generally be seen in the sky during the four months beginning with Sravana (श्रावण).

स्थूलोऽभ्युन्नतकण्ठः कृष्णगलो भद्रकारको भद्रः ।
आकण्ठमुखात्कृष्णः सम्पूर्णः पूरयत्याशाम् ॥२॥
कृष्णो गलेऽस्य बिन्दुः सितकरटान्तः सरिक्तकृद्रिक्तः ।
पीतो गोपीत इति क्लेशकरः खञ्जनो दृष्टः ॥३॥

Slokas 2-3.—A variety of wagtails named Bhadra with a stout body and a dark, long and raised neck is auspicious. One which is dark from the face to the neck and termed 'Sampurna' (full) fulfils one's ambition. The one called 'Rikta' or empty has dark spots on the neck and white cheeks. It leads to disappointment. The one called Gopeeta which is yellow in colour produces trouble when sighted.

तथा च काश्यपः -

स्थूलोऽभ्युन्नतकण्ठो यो भद्रः कृष्णगलः स्मृतः ।
कृष्णमूर्धा गलान्तं यः स सम्पूर्ण इति स्मृतः ॥
करटान्तौ सितौ यस्य कृष्णो बिन्दुर्गले तथा ।
स रिक्त इति निर्दिष्टः पीतो गोपीतकः स्मृतः ॥
नामानुरूपेण फलं विहगानां विनिर्दिशेत् ।

अथ मधुरसुरभिफलकुसुमतरुषु सलिलाशयेषु पुण्येषु ।
करितुरगभुजगमूर्ध्निप्रासादोद्यानहर्म्येषु ॥४॥
गोगोष्ठसत्समागमयज्ञोत्सवपार्थिवद्विजसमीपे ।
हस्तितुरङ्गमशालाच्छत्रध्वजचामराद्येषु ॥५॥
हेमसमीपसिताम्बरकमलोत्पलपूजितोपलिप्तेषु ।
दधिपात्रधान्यकूटेषु च श्रियं खञ्जनः कुरुते ॥६॥

Slokas 4-6.—A wagtail in the following places tends to prosperity : on trees bearing fragrant flowers and sweet fruits, on holy lakes and rivers, on the heads of elephants, horses and serpents, on temples, gardens and

mansions, near cows, mangers, assembly of righteous men, sacrifices, auspicious functions, Kings and Brahmins, on elephant-yards, stables, umbrellas, flags, chowries and other royal appendages, near gold, on white cloths, lotuses, blue lilies, places of worship, paved and cleaned spots, on curd-pots and corn-ricks.

पङ्के स्वादुन्नाप्तिर्गोरससम्पच्च गोमयोपगते ।
शाद्वलगे वस्त्राप्तिः शकटस्थे देशविभ्रंशः ॥७॥
गृहपटलेऽर्थभ्रंशो वध्रे बन्धोऽशुचौ भवति रोगः ।
पृष्ठे त्वजाविकानां प्रियसङ्गममावहत्याशु ॥८॥

Slokas 7-8.—When the wagtail is seen perched on mud, sweet food will be obtained; on a heap of cow-dung, excellent milk and its products; on green grass, clothes; on a cart, devastation of the country; on the roof of a house, loss of wealth will be the result; on a piece of hide, imprisonment; on filth, disease, and on backs of goats and sheep, immediate union with one's beloved.

महिषोष्ट्रगर्दभास्थिश्मशानगृहकोणशर्कराङ्स्थः ।
प्राकारमसकेशेषु चाशुभो मरणरुग्भयदः ॥९॥

Sloka 9.—It is inauspicious and tends to danger from death and disease if the wagtail is seen perched on a buffalo, camel, donkey, bone, burial ground, corner of a house, clod of earth, turrets, compound walls, heap of ashes or hair.

अद्रि is another reading for अङ्.

पक्षौ धुन्वन्नशुभः शुभः पिबन् वारि निम्नगासंस्थः ।
सूर्योदये प्रशस्तो नेष्टफलः खञ्जनोऽस्तमये ॥१०॥

Sloka 10.—It is inauspicious when a wagtail is seen flapping its wings; when it is seen drinking water from

a river, it gives auspicious results; also when seen in the early morning. In the evening, it forebodes evil.

नीराजने निवृत्ते यया दिशा खञ्जनं नृपो यान्तम् ।
पश्येत्तया गतस्य क्षिप्रमरातिर्वशमुपैति ॥११॥

Sloka 11.—If a King observes at the end of a lustration ceremony a wagtail flying in a particular direction and marches in that quarter, he will surely subjugate his enemies there before long.

तस्मिन्निधिर्भवति मैथुनमेति यस्मिन्
यस्मिंस्तु छर्दयति तत्र तलेऽस्ति काचम् ।
अङ्गारमप्युपदिशन्ति पुरीषणेऽस्य
तत्कौतुकापनयनाय खनेद्धरित्रीम् ॥१२॥

Sloka 12.—There will be treasure underneath the place where the wagtail copulates; mica, where it vomits; and where it voids its excrements, there will be charcoal in the earth. To satisfy one's curiosity, one may dig the earth in the place.

तथा च काश्यपः
मैथुनं कुरुते यत्र तत्र वै निधिमादिशेत् ।
भुक्तं छर्दयते यत्र तत्र काचमधो भवेत् ॥
पुरीषं यत्र कुरुते तत्राङ्गारं विनिर्दिशेत् ।

मृतविकलविभिन्नरोगितः स्वतनुसमानफलप्रदः खगः ।
धनकृदभिनिलीयमानको वियति च बन्धुसमागमप्रदः ॥१३॥

Sloka 13.—The bird being dead, crippled, wounded or diseased produces effects similar to the condition of its body. If it comes to roost in one's front, the person will get wealth; if it flies up into the sky, it indicates one's meeting with one's kith and kin.

नृपतिरपि शुभं शुभप्रदेशे खगमवलोक्य महीतले विदध्यात् ।
सुरभिकुसुमधूपयुक्तमर्घं शुभमभिनन्दितमेवमेति वृद्धिम् ॥१४॥

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Sloka 14.—A King too, while observing an auspicious wagtail at an auspicious place, should make offerings consisting of fragrant flowers and incense on the ground. By acting thus, he will obtain prosperity and much prized happiness.

अशुभमपि विलोक्य खञ्जनं द्विजगुरुसाधुसुरार्चने रतः ।
न नृपतिरशुभं समाप्नुयान्न यदि दिनानि च सप्त मांसभुक् ॥१५॥

Sloka 15.—Should a King espy an ill-omened wagtail, he would not meet with evil consequences, provided he engages himself in worshipping Brahmins, preceptors, pious men and Gods, and also abstains from flesh for seven days continuously.

आवर्षात्प्रथमे दर्शने फलं प्रतिदिनं तु दिनशेषात् ।
दिक्स्थानमूर्त्तिलग्नर्क्षशान्तदीप्तादिभिश्चोह्यम् ॥१६॥

Sloka 16.—The effects of the first sight of a wagtail will be felt within a year; and of the daily sight, within the end of the day. The effects must be carefully determined after examining the quarter, place, physical features, the Lagna, the asterism, position with respect to the Sun, etc.

तथा च काश्यपः
प्रथमे दर्शने पाकमावर्षात् प्रवदेद्बुधः ।
प्रतिदैवसिके वाच्यं दर्शनेऽस्तमये फलम् ॥

Thus ends the 45th Adhyaya on "the sight of Wagtail".

उत्पाताध्यायः ॥४६॥ Portentous Phenomena.

यानत्रेरुत्पातान् गर्गः प्रोवाच तानहं वक्ष्ये ।
तेषां सङ्क्षेपोऽयं प्रकृतेरन्यत्वमुत्पातः ॥१॥

Sloka 1.—I shall now treat of portents enunciated by Atri and expounded by Garga after him. The following is a summary of them : Anything contrary to nature is termed a portent or Utpata.

तथा च समाससंहितायाम् ॥

यः प्रकृतिविपर्यासः सर्वः सङ्क्षेपतः स उत्पातः ।

क्षितिगगनदिव्यजातो यथोत्तरं गुरुतरो भवति ॥

अपचारेण नराणामुपसर्गः पापसञ्चयाद्भवति ।
संसूचयन्ति दिव्यान्तरिक्षभौमास्त उत्पाताः ॥२॥

Sloka 2.—Sins accumulate as a result of wrongful actions committed by men ; and troubles arise from them as a consequence. The three kinds of portents, *viz.*, celestial, atmospheric and terrestrial, foreshadow such troubles.

तथा च गर्गः ।

अतिलोभादसत्याद्वा नास्तिक्याद्वाप्यधर्मतः ।

नरापचाराच्चियतमुपसर्गः प्रवर्तते ॥

मनुजानामपचारादपरक्ता देवताः सृजन्त्येतान् ।
तत्प्रतिघाताय नृपः शान्तिं राष्ट्रे प्रयुञ्जीत ॥३॥

Sloka 3.—Displeased with the misdeeds of men, the Gods create these portents. The King should cause expiatory ceremonies to be performed in order to ward off their evil consequences.

तथा च गर्गः ।

ततोऽपचारो मर्त्यानामपरज्यन्ति देवताः ॥

ते सृजन्त्यद्भुतान् भावान् दिव्यभूमन्तरिक्षजान् ॥

त एष सर्वलोकानामुत्पाता देवनिर्मिताः ।

विचरन्ति विनाशाय रूपैः सम्बोधयन्ति च ॥

तान् शास्त्रनिगमाद्विप्राः पश्यन्ति ज्ञानचक्षुषा ।

प्रवदन्ति तु मर्त्येषु हितार्थं श्रद्धयान्विताः ॥

ते तु सम्बोधिता विप्रैः शान्तये मङ्गलानि च ।
श्रद्दधानाः प्रकुर्वन्ति न ते यान्ति पराभवम् ॥
ये तु न प्रतिकुर्वन्ति क्रियामश्रद्धयान्विताः ।
नास्तिक्यादथवा कोपाद्विनश्यन्त्यथवा चिरात् ॥

दिव्यं ग्रहर्क्षवैकृतमुल्कानिर्घातपवनपरिवेषाः ।
गन्धर्वपुरपुरन्दरचापादि यदान्तरिक्षं तत् ॥४॥
भौमं चरास्थिरभवं तच्छान्तिभिराहतं शममुपैति ।
नाभसमुपैति मृदुतां शाम्यति नो दिव्यमित्येके ॥५॥

Slokas 4-5.—The celestial portents consist of the unnatural behaviour of planets and asterisms, meteors, thunders, storms and halos; the atmospheric ones, of aerial cities, rainbows, etc.; and the terrestrial ones arise from the moving and the stationary objects. This last class can be warded off through expiatory rites; the atmospheric can be mitigated, while the celestial according to some cannot be so assuaged.

तथा च गर्गः ।
स्वर्भानुकेतुनक्षत्रग्रहतारार्कजेन्द्रजम् ।
दिवि चोत्पद्यते यच्च तद्दिव्यमिति कीर्तितम् ॥
वाय्वभ्रसन्ध्यादिग्दाहपरिवेषतमांसि च ।
खपुरं चेन्द्रचापं च तद्विद्याद्दन्तरिक्षजम् ॥
भूमावुत्पद्यते यच्च स्थावरं वाथ जङ्गमम् ।
तदेकदैशिकं भौममुत्पातं परिकीर्त्तितम् ॥
तथा च समाससंहितायाम् ॥
दिव्यं ग्रहर्क्षजातं भुवि भौमं स्थिरचरोद्भवं यच्च ।
दिग्दाहोल्कापतनं परिवेषाद्यं वियत्प्रभवम् ॥
तथा च काश्यपः
भौमं शान्तिहतं नाशमुपगच्छति सार्दवम् ।
नाभसं च शमं याति दिव्यमुत्पातदर्शनम् ॥

दिव्यमपि शममुपैति प्रभूतकनकान्नगोमहीदानैः ।
रुद्रायतने भूमौ गोदोहात् कोटिहोमाच्च ॥६॥

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Sloka 6.—Even the celestial portent might be warded off by the profuse gifts of gold, food, cows and lands; by the ceremony of milking cows in the precincts of a Siva temple and by Koti Homa (crore of minor sacrifices).

आत्मसुतकोशवाहनपुरदारपुरोहितेषु लोके च ।
पाकमुपयाति दैवं परिकल्पितमष्टधा नृपतेः ॥७॥

Sloka 7.—A celestial portent wields adverse influence on the King in 8 ways, *viz.*, on himself, his children, treasury, vehicles, his town, consorts, preceptors and subjects.

तथा च गर्गः ।
पुरे जनपदे कोशे वाहनेऽथ पुरोहिते ।
पुत्रेष्वात्मनि भृत्येषु पश्यते दैवमष्टधा ॥

(*I*) *Portents through idols or statues of the Devas in Temples.*

अनिमित्तभङ्गचलनस्वेदाश्रुनिपातजल्पनाद्यानि ।
लिङ्गार्चायतनानां नाशाय नरेशदेशानाम् ॥८॥

Sloka 8.—The breaking, moving, sweating, shedding tears, falling, muttering, etc., of Siva lingas (Siva's emblems), Idols of Gods and Temples, without any cause, fore-bode the ruin of Kings and their lands.

तथा च गर्गः ।
देवतार्चाः प्रनृत्यन्ति वेपन्ते प्रज्वलन्ति वा ।
मुहुर्नृत्यन्ति रोदन्ति प्रस्विद्यन्ति हसन्ति वा ॥
उत्तिष्ठन्ति निषीदन्ति प्रधावन्ति पतन्ति वा ।
कूजन्ति विक्षिपन्ते च गात्रप्रहरणध्वजान् ॥
अवाङ्मुखा वा तिष्ठन्ति स्थानात्स्थानं व्रजन्ति वा ।
वमन्त्यग्निं तथा धूमं स्नेहं रक्तं पयो जलम् ॥

प्रसर्पन्ति च जल्पन्ति वा चेष्टन्ते श्वसन्ति वा ।
समन्ताद्यत्र दृश्यन्ते गात्रैर्वापि विचेष्टितैः ॥

दैवतयात्राशकटाक्षचक्रयुगकेतुभङ्गपतनानि ।
सम्पर्यासनसादनसङ्गश्च न देशनृपशुभदाः ।९॥

Sloka 9.—The breaking or falling down of the axle, wheel, yoke and flag of the car during a temple-festival or the being twisted, the destruction and the entanglement of the above things, do not lead to the well-being of the King as well as of his country.

ऋषिधर्मपितृब्रह्मप्रोद्भूतं वैकृतं द्विजातीनाम् ।
यद्रुद्रलोकपालोद्भवं पशूनामनिष्टं तत् ॥१०॥
गुरुसितशनैश्चरोत्थं पुरोधसां विष्णुजं च लोकानाम् ।
स्कन्दविशाखसमुत्थं माण्डलिकानां नरेन्द्राणाम् ॥११॥
वेदव्यासे मन्त्रिणि विनायके वैकृतं चमूनाथे ।
धातरि सविश्वकर्मणि लोकाभावाय निर्दिष्टम् ॥१२॥
देवकुमारकुमारीवनिताप्रेष्येषु वैकृतं यत्स्यात् ।
तन्नरपतेः कुमारककुमारिकास्त्रीपरिजनानाम् ॥१३॥
रक्षःपिशाचगुह्यकनागानामेवमेव निर्दिष्टम् ।
मासैश्चाप्यष्टाभिः सर्वेषामेव फलपाकः ॥१४॥

Slokas 10-14.—Any unnatural behaviour observed in the images of sages, Yama, Manes and Brahman foreshadows evil to the Brahmins; one in the images of Siva and the protectors of the quarters, to the cattle; one in the images of Jupiter, Venus and Saturn, to the priests; of Vishnu, to the people; of Skanda and Visakha, to the potentates of principalities: of Sage Vyasa, to the minister; of Lord Ganapati, to the Commander of the army; of the Creator and Viswakarman,

betokens the destruction of the people. Any unnatural feature seen in the idols of Gods, in the figures of boys, girls, women and servants indicates the ruin of the King's sons, daughters, harem and servants. Similarly one seen in the idols of demons, goblins, Yakshas, and serpents, leads to the same result. All these portents produce their effects in eight months.

बुद्ध्वा देवविकारं शुचिः पुरोधास्त्र्यहोषितः स्नातः ।
स्नानकुसुमानुलेपनवस्त्रैरभ्यर्चयेत्प्रतिमाम् ॥१५॥
मधुपर्केण पुरोधा भक्ष्यैर्बलिभिश्च विधिवदुपतिष्ठेत् ।
स्थालीपाकं जुहुयाद्विधिवन्मन्त्रैश्च तद्विज्ञैः ॥१६॥

Slokas 15-16.—On seeing portents in the idols of Gods, the priest, being clean after a bath, and fasting for three days, should worship them (idols) with ablutions, flowers, pastes and garments. He should also propitiate them with the offerings of Madhuparka, (a mixture of five ingredients), eatables and other presents, and offer into the Sacred fire, cooked rice according to rules, with the hymns addressed to the deities.

इति विबुधविकारे शान्तयः सप्तरात्रं
द्विजविबुधगणार्चा गीतनृत्योत्सवाश्च ।
विधिवदवनिपालैर्यैः प्रयुक्ता न तेषां
भवति दुरितपाको दक्षिणाभिश्च रुद्धः ॥१७॥

Sloka 17.—If kings perform properly the expiatory rites for 7 nights along with worship and Dakshina to Brahmins and Gods, and also with songs, dance and festivities, whenever they see a portent of Gods, they will not experience the evil effects of the portents.

(2) *Portents through Fire.*

राष्ट्रे यस्यानग्निः प्रदीप्यते दीप्यते च नेन्धनवान् ।
मनुजेश्वरस्य पीडा तस्य च राष्ट्रस्य विज्ञेया ॥१८॥

Sloka 18.—If there be flames without fire and fuel in any country, it forebodes trouble to the King and his dominions.

जलमांसार्द्रज्वलने नृपतिवधः प्रहरणे रणो रौद्रः ।
सैन्यग्रामपुरेषु च नाशो वह्नेर्भयं कुरुते ॥१९॥

Sloka 19.—If fire is observed on water, flesh or anything wet, it indicates the King's death ; on weapons, a sanguinary war ; and if the fire goes out in military camps, villages or towns, there will be danger from fire.

प्रासादभवनतोरणकेत्वादिष्वननलेन दग्धेषु ।
तडिता वा षण्मासात् परचक्रस्यागमो नियमात् ॥२०॥

Sloka 20.—If temples, houses, triumphal arches, flags and the like are burnt, without fire or by lightning, there will undoubtedly be an invasion by a foreign enemy.

धूमोऽनग्निसमुत्थो रजस्तमश्चाह्निजं महाभयदम् ।
व्यभ्रे निश्युडुनाशो दर्शनमपि चाह्नि दोषकरम् ॥२१॥

Sloka 21.—Smoke produced without fire, dust and darkness seen at day-time, the disappearance of the stars on a cloudless night and their appearance at day-time, tend to very great peril.

तथा च गर्गः ।

अनिशानि तमांसि स्युर्यदि वा पांसवो रजः
धूमश्चानग्निना यत्र तत्र विन्द्यान्महद्भयम् ॥

नगरचतुष्पादण्डजमनुजानां भयकरं ज्वलनमाहुः ।
धूमाग्निविस्फुलिङ्गैः शय्याम्बरकेशगैर्मृत्युः ॥२२॥

Sloka 22.—Flames proceeding from towns, animals, birds and men are said to forebode danger, and smoke, fire and sparks observed in beds, cloths and hairs, the owner's death.

तथा च गर्गः ।
शयनासनयानेषु केशप्रावरणेषु च ।
दृश्यन्ते विस्फुलिङ्गा वा धूमो वा मरणाय तत् ॥

आयुधज्वलनसर्पणस्वनाः कोशनिर्गमनवेपनानि वा ।
वैकृतानि यदि वायुधेऽपराण्यायु रौद्रणसङ्कुलं वदेत् ।२३।।

Sloka 23.—The blazing, moving, sounding, rushing out of the sheath, trembling or any other unnatural phenomenon of the sword foreshadows a dreadful war and confusion in the near future.

मन्त्रैराग्नेयैः क्षीरवृक्षात्समिद्भिर्होतव्योऽग्निः सर्षपैः सर्पिषा च ।
अग्न्यादीनां वैकृते शान्तिरेवं देयं चास्मिन् काञ्चनं ब्राह्मणेभ्यः ॥

Sloka 24.—The expiation to be performed for portents of fire, etc., consists of a sacrifice to the fire with white mustard seeds, ghee and the twigs of milky trees, to the accompaniment of hymns addressed to the Fire God, and of gifts of gold to the Brahmins.

(3) *Portents connected with Trees.*

शाखाभङ्गेऽकस्माद्वृक्षाणां निर्दिशेद्रणोद्योगम् ।
हसने देशभ्रंशं रुदिते च व्याधिबाहुल्यम् ।।२५।।

Sloka 25.—If the branches of trees break down all of a sudden (without any cause), preparation for war should be foretold; if the trees produce a laughing sound, ruin of a country will be the result; and if they produce a weeping sound, there will be a rich crop of diseases.

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राष्ट्रविभेदस्त्वनृतौ बालवधोऽतीव कुसुमिते बाले ।
वृक्षात् क्षीरस्रावे सर्वद्रव्यक्षयो भवति ॥२६॥

Sloka 26.—If trees yield flowers (and fruits) out of season, the country will be thrown into confusion (disintegration); if a tender plant blossoms very luxuriantly, children will die; and if milk flows from trees, all substances will be destroyed.

तथा च गर्गः ।
राष्ट्रभेदं कुरुते फलपुष्पमनार्तवम् ।
बालानां मरणं कुर्याद्बालानां फलपुष्पजम् ॥

मद्ये वाहननाशः सङ्ग्रामः शोणिते मधुनि रोगः ।
स्नेहे दुर्भिक्षभयं महद्भयं निःसृते सलिले ॥२७॥

Sloka 27.—If wine flows from trees, vehicles will be destroyed; if blood, there will be war; if honey, disease; if oil, threat of famine; and if water, there will be great misery.

शुष्कविरोहे वीर्यान्नसङ्क्षयः शोषणे च विरुजानाम् ।
पतितानामुत्थाने स्वयं भयं दैवजनितं च ॥२८॥

Sloka 28.—If withered trees sprout up again and healthy ones wither away, there will be the decay of strength (powerful men) and food, and if fallen trees stand erect by themselves, there is fear of divine visitations.

पूजितवृक्षे ह्यनृतौ कुसुमफलं नृपवधाय निर्दिष्टम् ।
धूमस्तास्मिन् ज्वालाऽथवा भवेन्नृपवधायैव ॥२९॥

Sloka 29.—If a worshippable tree should bear flowers and fruits out of season, or if there be smoke or flame on it, the destruction of the King is indicated.

सर्पत्सु तरुषु जल्पत्सु वापि जनसङ्क्षयो विनिर्दिष्टः ।
वृक्षाणां वैकृत्ये दशभिर्मासैः फलविपाकः ॥३०॥

Sloka 30.—The walking or talking of trees presages the annihilation of the population. The portents of trees bear fruit within ten months.

सगन्धधूपाम्बरपूजितस्य छत्रं विधायोपरि पादपस्य ।
कृत्वा शिवं रुद्रजपोऽत्र कार्यो रुद्रेभ्य इत्यत्र षडेव होमाः ॥३१॥
पायसेन मधुनापि भोजयेद्ब्राह्मणान् घृतयुतेन भूपतिः ।
मेदिनी निगदितात्र दक्षिणा वैकृते तरुकृते हितार्थिभिः ॥३२॥

Slokas 31-32.—Putting an umbrella over it, the tree should be worshipped with garlands, perfumes, incense and cloths. An image of Siva should be placed under it and the hymn called Rudra chanted repeatedly; and only six offerings made with the fire with the hymn "Hail to the Rudras." Then the King should feed Brahmins with Payasa, honey and ghee. The Dakshina laid down by those interested in the weal of the country in connection with the portents of trees, is in the form of gifts of land.

(4) Portents connected with crops.

नालेऽब्जयवादीनामेकस्मिन् द्वित्रिसम्भवो मरणम् ।
कथयति तदधिपतीनां यमलं जातं च कुसुमफलम् ॥३३॥

Sloka 33.—If the stalk of lotus, barley or wheat has a branch or two, it forebodes its owner's death; so does a double fruit or flower.

अतिवृद्धिः सस्यानां नानाफलकुसुमसम्भवो वृक्षे ।
भवति हि यद्येकस्मिन् परचक्रस्यागमो नियमात् ॥३४॥

Sloka 34.—If there is an overluxuriant growth of crops and varieties of flowers and fruits on a single tree, there will certainly be an invasion by a foreign power.

अर्धेन यदा तैलं भवति तिलानामतैलता वा स्यात् ।
अन्नस्य च वैरस्यं तदा तु विन्द्याद्भयं सुमहत् ॥३५॥

Sloka 35.—When sesamum seeds yield only half the quantity of oil or no oil at all, and food loses its taste, one should know that there is great danger impending.

विकृतकुसुमं फलं वा ग्रामादथवा पुराद्बहिः कार्यम् ।
सौम्योऽत्र चरुः कार्यो निर्वाप्यो वा पशुः शान्त्यै ॥३६॥
सस्ये च दृष्टा विकृतिं प्रदेयं तत्क्षेत्रमेव प्रथमं द्विजेभ्यः ।
तस्यैव मध्ये चरुमत्र भौमं कृत्वा न दोषं समुपैति तज्जम् ॥३७॥

Slokas 36-37.—An unnatural flower or fruit should be removed from the village or town. For the expiation of the portent, cooked rice should be offered to Soma and a goat sacrificed. On seeing any unnatural phenomenon in the crop, the field itself should be made over to Brahmins at first; and at the centre of the field, the owner should make an offering of cooked rice to the Earth. By so doing, he will not experience the evil effects of the portents.

(5) Portents connected with Rainfall.

दुर्भिक्षमनावृष्टावतिवृष्टौ क्षुद्भयं परभयं च ।
रोगो ह्यनृतुभवायां नृपतिवधोऽनभ्रजातायाम् ॥३८॥

Sloka 38.—Drought foretells famine; excessive rain, famine and threat of foreign invasion; untimely rain, disease; and rain without clouds, the King's death.

शीतोष्णावपर्यासो नो सम्यगृतुषु च सम्प्रवृत्तेषु ।
षण्मासाद्राष्ट्रभयं रोगभयं दैवजनितं च ॥३९॥

Sloka 39.—Cold in the hot season and heat in the cold season, and the seasons not functioning properly,

foreshadow danger to the kingdom, fear of disease and divine visitation in six months.

अन्यर्त्तौ सप्ताहं प्रबन्धवर्षे प्रधाननृपमरणम् ।
रक्ते शस्त्रोद्योगो मांसास्थिवसादिभिर्मरकः ॥४०॥
धान्यहिरण्यत्वक्फलकुसुमाद्यैर्वर्षितैर्भयं विन्द्यात् ।
अङ्गारपांसुवर्षे विनाशमायाति तन्नगरम् ॥४१॥

Slokas 40-41.—Continuous rain for seven days in any season but the rainy, denotes the death of the chief sovereign. If there be a rain of blood, there would be war; of flesh, bones, marrow and the like, epidemics; of corn, gold, tree-barks, fruits, etc., peril; and of burning coal and dust, the particular town will be destroyed.

उपला विना जलधरैर्विकृता वा प्राणिनो यदा वृष्टाः ।
छिद्रं वाप्यतिवृष्टौ सस्यानामीतिसञ्जननम् ॥४२॥

Sloka 42.—When there is a rain of stones without clouds or of unnatural animals, or during an excessive rain when there is some spot without any rain whatsoever, the crops would get the six-fold pest. (P. 61, *supra.*)

क्षीरघृतक्षौद्राणां दध्नो रुधिरोष्णवारिणां वर्षे ।
देशविनाशो ज्ञेयोऽसृग्वर्षे चापि नृपयुद्धम् ॥४३॥

Sloka 43.—When there is a rain of milk, ghee, honey, curds and hot water, the ruin of the country is to be predicted; and when there is one of blood, war among kings will be the result.

This Sloka is omitted in some editions.

यद्यमलेऽर्के छाया न दृश्यते दृश्यते प्रतीपा वा ।
देशस्य तदा सुमहद्भयमायातं विनिर्देश्यम् ॥४४॥

Sloka 44.—If trees cast no shadow even when the Sun shines brightly, or if the shadow is in the same

direction as the Sun, it should be predicted that great calamity is in store for the country.

व्यभ्रे नभसीन्द्रधनुर्दिवा यदा दृश्यतेऽथवा रात्रौ ।
प्राच्यामपरस्यां वा तदा भवेत् क्षुद्भयं सुमहत् ॥४५॥

Sloka 45.—If there be rainbow in a cloudless sky by day or night, in the east or west, then there will be great peril from starvation.

सूर्येन्दुपर्जन्यसमीरणानां यागः स्मृतो वृष्टिविकारकाले ।
धान्यान्नगोकाञ्चनदक्षिणाश्च देयास्ततः शान्तिमुपैति पापम् ॥४६॥

Sloka 46.—A sacrifice to the Sun, the Moon, Cloud and Wind has been ordained at the time of a portentous rain. If gifts of corn, food, cows and gold are also made to Brahmins, the sin arising from the above portent will disappear.

(6) Portents connected with Water.

अपसर्पणं नदीनां नगरादचिरेण शून्यतां कुरुते ।
शोषश्चाशोष्याणामन्येषां वा ह्रदादीनाम् ॥४७॥
स्नेहासृङ्मांसवहाः सङ्कुलकलुषाः प्रतीपगाश्चापि ।
परचक्रस्यागमनं नद्यः कथयन्ति षण्मासात् ॥४८॥

Slokas 47-48.—The receding of rivers from a town and the drying up of never-drying rivers or other places such as lakes, make the town desolate before long. If the rivers carry oil, blood or flesh, be turbulent or filthy and flow upwards, they indicate attack by a foreign enemy after six months.

ज्वालाधूमकषायारुदितोत्क्रुष्टानि चैव कूपानाम् ।
गीतप्रजल्पितानि च जनमरकायोपदिष्टानि ॥४९॥

Sloka 49.—If wells show flames, smoke, ebullition, crying sound, shouting, singing and talking, they are said to tend to the mortality of the population.

सलिलोत्पत्तिरखाते गन्धरसविपर्यये च तोयानाम् ।
सलिलाशयविकृतौ वा महद्भयं तत्र शान्तिमिमाम् ॥५०॥

Sloka 50.—When water springs up from the earth without any digging, when the taste and smell of it undergo a change, or, when there is some unnatural occurrence in tanks, etc., great danger is to be apprehended. The following is the remedial measure to be adopted in that case.

सलिलविकारे कुर्यात् पूजां वरुणस्य वारुणैर्मन्त्रैः ।
तैरेव च जपहोमं शममेवं पापमुपयाति ॥५१॥

Sloka 51.—During a watery portent, Varuna should be worshipped with hymns addressed to him and with the same hymns meditation (Japa) and offerings to the Fire should be made. By so doing, the sin can be warded off.

(7) *Portents connected with Births.*

प्रसवविकारे स्त्रीणां द्वित्रिचतुःप्रभृतिसम्प्रसूतौ वा ।
हीनातिरिक्तकाले च देशकुलसङ्क्षयो भवति ॥५२॥

Sloka 52.—When women give birth to monstrocities, or two, three, four or more children at a time, long before or after the usual period, ruin befalls the country and the family.

वडवोष्ट्रमहिषगोहस्तिनीषु यमलोद्भवे मरणमेषाम् ।
षण्मासात् सूतिफलं शान्तौ श्लोकौ च गर्गोक्तौ ॥५३॥

Sloka 53.—If mares, camels, she-buffaloes, cows and cow-elephants bring forth twins, it augurs the death of these mothers. The effect of such births will come to be

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felt six months later. The following two verses of Garga deal with the expiation therefor.

तथा च गर्गः ।
अकाले प्रसवे चैव कालातीतेऽथवा पुनः ।
असंख्याजनने चैव युग्मस्य प्रसवे तथा ॥
अमानुषाणि काण्डानि सज्ञातव्यञ्जनानि वा ।
अनङ्गा ह्यधिकाङ्गा वा हीनाङ्गाः सम्भवन्ति वा ॥
विमुखाः पक्षिसदृशास्तथार्धपुरुषाश्च वा ।
विनाशं तस्य देशस्य कुलस्य च विनिर्दिशेत् ॥
अप्राप्तवयसे गर्भे द्वौ चतुष्पात्त्रयोऽपि वा ।
अस्युचा विनताश्चापि प्रजायन्तेऽनयो भवेत् ॥
वडवा हस्तिनी गौर्वा यदि युग्मं प्रसूयते ।
विजन्यं विकृतं वापि षड्भिर्मासैर्नृरक्षयः ॥

नार्यः परस्य विषये त्यक्तव्यास्ता हितार्थिना ।
तर्पयेच्च द्विजान् कामैः शान्तिः चैवात्र कारयेत् ॥५४॥
चतुष्पदाः स्वयूथेभ्यस्त्यक्तव्याः परभूमिषु ।
नगरं स्वामिनं यूथमन्यथा तु विनाशयेत् ॥५५॥

Slokas 54-55.—Such of the women as give birth to twins should be removed from the place and left in another country by one that wishes for happiness, He should also please Brahmins with things desired by them and cause an expiatory ceremony to be performed. As for the quadrupeds, they should be removed from their flock or herd and left in other countries ; otherwise, they will ruin their town, owners and herds.

(8) *Portents connected with Quadrupeds.*

परयोनावभिगमनं भवति तिरश्चामसाधु धेनूनाम् ।
उक्षाणो वान्योन्यं पिबन्ति श्वा वा सुराभिपुत्रम् ॥५६॥
मासत्रयेण विन्द्याच्चक्षिनिःसंशयं परागमनम् ।
तत्प्रतिघातायैतौ श्लोकौ गर्गेण निर्दिष्टौ ॥५७॥

Slokas 56-57.—If quadrupeds mate with animals of a different kind, or cows with cows, oxen with oxen, or a dog sucks a calf, it is inauspicious and forebodes foreign invasion undoubtedly in three months. The following two verses have been taught by Garga for counteracting the evil effects of such portents.

तथा च गर्गः ।

वियोनिषु यदा यान्ति मिश्रीभावः प्रजायते ।
खरोष्ट्रहयमातङ्गा मनुष्या वा न साधु तत् ॥
अकालसक्ता दृश्यन्ते काले च विमदा यदि ।
मातङ्गोष्ट्रहयश्वानः पक्षिणो वा न साधुतत् ॥
धेनुं धेनुः पिबेद्यत्रानुड्वानं ह्यनड्वत्तथा ।
श्वा वा पिबेद्धेनुमथ धेनुः श्वानमथापि वा ।
प्राप्तेषु त्रिषु मासेषु परचक्रागमं वदेत् ॥

त्यागो विवासनं दानं तत्तस्याशु शुभं भवेत् ।
तर्पयेद्ब्राह्मणांश्चात्र जपहोमांश्च कारयेत् ॥५८॥
स्थालीपाकेन धातारं पशुना च पुरोहितः ।
प्राजापत्येन मन्त्रेण यजेद्ब्रह्मन्दक्षिणम् ॥५९॥

Sloka 58-59.—Abandonment, expulsion or making a gift of such quadrupeds will immediately remedy the portent. The owner should in such a contingency also worship Brahmins and cause recitation and sacrifice to be gone through. The priest should make offerings of cooked and sanctified rice and of a goat chanting hymns addressed to the Creator, and feed Brahmins sumptuously with generous gifts.

(9) *Portents connected with the Wind.*

यानं वाहवियुक्तं यदि गच्छेन्न व्रजेच्च वाहयुतम् ।
राष्ट्रभये भवति तदा चक्राणां सादभङ्गे च ॥६०॥

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Sloka 60.—When a carriage moves without horses, or does not move when dragged by them, or when the wheels stick in the mud or give way, there is imminent danger to the realm.

गीतरवतूर्यशब्दा नभसि यदा वा चरास्थिरान्यत्वम् ।
मृत्युस्तदा गदा वा विस्वरतूर्ये पराभिभवः ॥६१॥

Sloka 61.—When sounds of singing and musical instruments are heard in the sky; or moving objects (such as carts) become stationary, and stationary objects (like trees) move, it forebodes disease or death. When musical instruments produce unnatural sounds, there will be defeat at the hands of an enemy.

अनभिहततूर्यनादः शब्दो वा ताडितेषु यदि न स्यात् ।
व्युत्पत्तौ वा तेषां परागमो नृपतिमरणं वा ॥६२॥

Sloka 62.—When musical instruments produce sounds without being struck, or produce no sounds even being struck or produce multifarious notes, there will be invasion by a foe or the King's death.

गोलाङ्गलयोः सङ्गे दर्वीशूर्पाद्युपस्करविकारे ।
क्रोष्टुकनादे च तथा शस्त्रभयं मुनिवचश्चेदम् ॥६३॥

Sloka 63.—When ox and plough get entangled, when ladles, winnowing baskets, etc., and cooking utensils show portentous changes, or when they (above utensils) produce a sound similar to the howling of jackals (or when jackals howl ?), there will be danger from weapons. The following is the instruction of Sage Garga for remedying the portent.

वायव्येष्वेषु नृपतिर्वायुं शक्तुभिरर्चयेत् ।
आवायोरिति पञ्चर्चो जप्तव्याः प्रयतैर्द्विजैः ॥६४॥

ब्राह्मणान् परमान्नेन दक्षिणाभिश्च तर्पयेत् ।
बह्वन्नदक्षिणा होमाः कर्तव्याश्च प्रयत्नतः ॥६५॥

Slokas 64-65.—During these aerial portents, the King ought to worship the Wind-God with flour of barley; and the Brahmins, being devout and pure, should recite repeatedly the five hymns beginning with "आवयोः" The King should worship Brahmins with Payasa and Dakshina. Similarly, offerings should be made unto the Fire with devotion and efforts, along with Brahmin-feeding and Dakshinas on a large scale.

(*10*) *Portents connected with Animals and Birds.*

पुरपक्षिणो वनचरा वन्या वा निर्भया विशन्ति पुरम् ।
नक्तं वा दिवसचराः क्षपाचरा वा चरन्त्यहनि ॥६६॥
सन्ध्याद्वयेऽपि मण्डलमावध्नन्तो मृगा विहङ्गा वा ।
दीप्तायां दिश्यथवा क्रोशन्तः संहता भयदाः ॥६७॥

Slokas 66-67.—Village birds roaming in the forest, jungle birds getting freely into the town or village; day-birds (crows) flying at night ; night-birds (owls, etc.) flying at day time; and birds or beasts forming circles at dawn and twilight, or howling in groups facing the Sun, presage danger.

श्येनाः प्ररुदन्त इव द्वारे क्रोशन्ति जम्बुका दीप्ताः ।
प्रविशेच्चरेन्द्रभवने कपोतकः कौशिको यदि वा ॥६८॥

Sloka 68.—When eagles appear to be weeping, jackals facing the Sun howl hideously at the gates of the city, or when a pigeon or owl enters the King's palace, danger has to be apprehended.

श्यानः प्ररुदन्तः is another reading.

तथा च गर्गः ।
श्येनगृध्रबलाकाश्च वामना मुण्डचारिणः ।
शब्दायन्त इवास्यर्थं प्रदीप्ताः सङ्घशो यदि ॥
क्रदन्ति विविधं यत्र तदेवाशु विनश्यति ।
यत्रभीक्ष्णं कपोता वा प्रविशन्ति वसन्ति वा ॥
राजवेश्मन्युलूका वा तच्छून्यमचिराद्भवेत् ।

कुक्कुटरुतं प्रदोषे हेमन्तादौ च कोकिलालापाः ।
प्रतिलोममण्डलचराः श्येनाद्याश्चाम्बरे भयदाः ॥६९॥
गृहचैत्यतोरणेषु द्वारेषु च पक्षिसङ्घसम्पातः ।
मधुवल्मीकाम्भोरुहसमुद्भवश्चापि नाशाय ॥७०॥

Slokas 69-70.—Cocks crowing in the evening, Cuckoos warbling in the beginning of the dewy season (Hemanta), and vultures and the like flying in a circle from right to left in the sky, denote danger. If groups of birds sit on houses, sacred trees, arches and gates, or if honey, anthill and lotus are produced in houses, etc., ruin will overtake the place.

श्वभिरस्थिशवावयवप्रवेशनं मन्दिरेषु मरकाय ।
पशुशस्त्रव्याहारे नृपमृत्युर्मुनिवचश्चेदम् ॥७१॥

Sloka 71.—When dogs bring bones or parts of dead bodies into houses, epidemics will be the result; and when quadrupeds and weapons talk like human beings, there will be the King's death. The following is the Sage's advice for assuaging the evil effects of such portents.

मृगपक्षिविकारेषु कुर्याद्धोमान् सदक्षिणान् ।
देवाः कपोत इति च जप्तव्याः पञ्चभिर्द्विजैः ॥७२॥
सुदेवा इति चैकेन देया गावः सदक्षिणाः ।
जपेच्छाकुनसूक्तं वा मनो वेदशिरांसि च ॥७३॥

Slokas 72-73.—During the portents of beasts and birds, sacrifices should be performed along with Dakshina. Five Brahmins should repeat the hymn beginning with the words देवाः कपोतः and one the hymn "Sudevah, etc." (*vide* Valakhilya 6 4). Or, they may recite the Sakuna hymn, the prayer मनो,etc. or the Atharva Siras. The priests should be given cows and Dakshina.

(11) Portents connected with Indra's Banner, Door-bolt, etc.

शक्रध्वजेन्द्रकीलस्तम्भद्वारप्रपातभङ्गेषु ।
तद्वत्कपाटतोरणकेतूनां नरपतेर्मरणम् ॥७४॥

Sloka 74.—The falling down or breaking of Indra's standard, door-bolt, pillar, door, door-leaves, arch or flag indicates King's death.

सन्ध्याद्वयस्य दीप्तिर्धूमोत्पत्तिश्च काननेऽनग्नौ ।
छिद्रामावे भूमेर्दरणं कम्पश्च भयकारी ॥७५॥

Sloka 75.—Brilliance at dawn and Sunset, the rise of smoke in the forest without fire, the splitting of the earth without breach and its tremor cause danger.

पाखण्डानां नास्तिकानां च भक्तः साध्वाचारप्रोज्झितः क्रोधशीलः।
ईर्ष्युः क्रूरो विग्रहासक्तचेता यस्मिन् राजा तस्य देशस्य नाशः ॥७६॥

Sloka 76.—The country whose ruler is a friend of heretics and atheists, who has abandoned the right conduct, is hot-tempered, malicious, cruel and intent on war will go to ruin.

प्रहर हर छिन्द्धि भिन्द्धीत्यायुधकाष्ठाश्मपाणयो बालाः ।
निगदन्तः प्रहरन्ते तत्रापि भयं भवत्याशु ॥७७॥

Sloka 77.—The place where boys strike one another holding weapons, sticks and stones in their hands

and crying "Strike!, undo!, cut!, pierce!" will have immediate danger.

तथा च पराशरः ।

यदि धनुरसिकाष्टलोष्टहस्ताः पुरुषशवो रणवत्समाचरन्ति ।
प्रहरहरजहत्युदाहरन्ने भयमचिरात्तुमुलं निवेदयन्ति ॥

अङ्गारगैरिकाद्यैर्विकृतप्रेताभिलेखनं यस्मिन् ।
नायकचित्रितमथवा क्षये क्षयं याति नचिरेण ॥७८॥

Sloka 78.—A house where figures of monsters or ghosts are drawn with charcoal, red-chalk, etc., or a picture of the house-owner is drawn with charcoal, etc., will ere long be destroyed.

लूतापटाङ्गशबलं न सन्ध्ययोः पूजितं कलहयुक्तम् ।
नित्योच्छिष्टस्त्रीकं च यद्गृहं तत्क्षयं याति ॥७९॥

Sloka 79.—That house, which is full of cobwebs, where there is no worship of Gods at dawn and Sunset, where there is constant quarrel and where there are unclean women every day, will meet with destruction.

दृष्टेषु यातुधानेषु निर्दिशेन्मरकमाशु सम्प्राप्तम् ।
प्रतिघातायैतेषां गर्गः शान्तिं चकारेमाम् ॥८०॥

Sloka 80.—When goblins are seen, pestilence is said to be imminent. For averting these portents, Sage Garga has laid down the following expiation.

महाशान्त्योऽथ बलयो भोज्यानि सुमहान्ति च ।
कारयेत महेन्द्रं च माहेन्द्रीं च समर्चयेत् ॥८१॥

Sloka 81.—The King should cause great expiations, oblations and large quantities of eatables to be made. There Indra with his consort should be worshipped.

(12) Phenomena which are not Portents.

नरपतिदेशविनाशे केतोरुदयेऽथवा ग्रहेऽर्केन्द्वोः ।
उत्पातानां प्रभवः स्वर्तुभवश्चाप्यदोषाय ॥८२॥

Sloka 82.—The appearance of portents at the time of the death of a king, devastation of the country by a hostile army, the rising of Ketu or of a solar or a lunar eclipse, and also the appearance of the following ones peculiar to the respective seasons, are not inauspicious.

ये च न दोषान् जनयन्त्युत्पातास्तानृतुस्वभावकृतान् ।
ऋषिपुत्रकृतैः श्लोकैर्विद्यादेतैः समासोक्तैः ॥८३॥

Sloka 83.—One can understand the portents which are occasioned by the peculiar nature of the seasons and so do not lead to evil effects, from the verses composed by Sage Rishiputra and summarized here-under.

वज्राशनिमहीकम्पसन्ध्यानिर्घातनिःस्वनाः ।
परिवेषरजोधूमरक्तार्कास्तमयोदयाः ॥८४॥
द्रुमेभ्योऽन्नरसस्नेहबहुपुष्पफलोद्गमाः ।
गोपक्षिमदवृद्धिश्च शिवाय मधुमाधवे ॥८५॥

Slokas 84-85.—The following portents seen in the months of Chaitra and Vaisakha (*i. e.*, the spring season) are conducive of good results: Thunderbolt, lightning, earth-tremor, bright glare at twilight, sounds of loud thunder, haloes, dust, smoke (in forests), the Sun being crimson at rising and setting, the appearance of food, sweet juices, oil and abundant flowers and fruits on trees and increased lasciviousness on the part of bulls and birds.

तारोल्कापातकलुषं कपिलार्केन्दुमण्डलम् ।
अनग्निज्वलनस्फोटधूमरेण्वनिलाहतम् ॥८६॥

रक्तपद्मारुणा सन्ध्या नभः क्षुब्धार्णवोपमम् ।
सरितां चाम्बुसंशोषं दृष्ट्वा ग्रीष्मे शुभं वदेत् ॥८७॥

Slokas 86-87.—The following portents seen in Summer, *i. e.*, in Jyeshta and Ashadha, are said to be auspicious: the sky tarnished with shooting stars and falling meteors; the orbs of the Sun and the Moon being tawny; blaze and explosion without fire, smoke and dust filling the sky; the twilight red like the red lotus; the sky resembling the ocean with surging billows; and the drying up of the waters of the rivers.

शक्रायुधपरीवेष विद्युच्छुष्काविरोहणम् ।
कम्पोद्वर्तनवैकृत्यं रसनं दरणं क्षितेः ॥८८॥
सरोनद्युदपानानां वृद्धयर्ध्वतरणप्लवाः ।
सरणं चाद्रिगेहानां वर्षासु न भयावहम् ॥८९॥

Slokas 88-89.—The following portents are not harmful in the rainy season:- Rainbow, haloes, lightning, the sprouting up of withered trees, trembling, upheaval and unnatural appearance, rumbling and splitting of the earth; rising, overflowing and inundations of lakes, rivers and wells; and breaking of mountains and houses.

दिव्यस्त्रीभूतगन्धर्वविमानाद्भुतदर्शनम् ।
ग्रहनक्षत्रतारााणां दर्शनं च दिवाऽम्बरे ॥९०॥
गीतवादित्रनिर्घोषा वनपर्वतसानुषु ।
सस्यवृद्धिरपां हानिरपापाः शरदि स्मृताः ।९१॥

Slokas 90-91.—In autumn, the following portents augur well:—The sight of celestial nymphs, spirits, Gandharvas, aerial chariots, marvellous things and planets, asterisms and stars by day in the sky; sounds of

singing and musical insruments in the forests and on mountain slopes; increase of crops and decrease of water.

शीतानिलतुषारत्वं नर्दनं मृगपक्षिणाम् ।
रक्षोयक्षादिसत्त्वानां दर्शनं वागमानुषी ॥९२॥
दिशो धूमान्धकाराश्च सनभोवनपर्वताः ।
उच्चैः सूर्योदयास्तौ च हेमन्ते शोभनाः स्मृताः ॥९३॥

Slokas 92-93.—In the dewy season, the following prove beneficial: cold blast, frost, cries of birds and beasts, sight of demons, Yakshas and such invisible beings; aerial voice, the quarters with the sky, forests and mountains darkened with smoke and the high rising and setting of the Sun.

हिमपातानिलोत्पाता विरूपाद्भुतदर्शनम् ।
कृष्णाञ्जनाभमाकाशं तारोल्कापातपिञ्जरम् ॥९४॥
चित्रगर्भोद्भवाः स्त्रीषु गोऽजाश्वमृगपक्षिषु ।
पत्राङ्कुरलतानां च विकाराः शिशिरे शुभाः ॥९५॥

Slokas 94-95.—The following phenomena in winter are productive of good effects: snowfall, unnatural winds, the sight of deformed and wonderful beings (divine ones); the sky resembling dark collyrium, and variegated with the fall of stars and meteors; wonderful births from women, cows, goats, horses, beasts and birds; and unnatural changes in leaves, sprouts and creepers.

ऋतुस्वभावजा ह्येते दृष्टाः सर्वे शुभप्रदाः ।
ऋतोरन्यत्र चोत्पाता दृष्टास्ते चातिदारुणाः ॥९६॥

Sloka 96.—The aforesaid phenomena arising from the special features of the seasons produce good effects, if seen in their respective seasons. On the other hand, if they are observed in other seasons, the portents prove very dreadful.

उन्मत्तानां च या गाथाः शिशूनां यच्च भाषितम् ।
स्त्रियो यच्च प्रभाषन्ते तस्य नास्ति व्यतिक्रमः ॥९७॥

Sloka 97.—The utterances of madcaps while singing, talks of children and the words of women do not fail of producing their effects.

पूर्वं चरति देवेषु पश्चाच्चरति मानुषान् ।
नाचोदिता वाग्वदति सत्या ह्येषा सरस्वती ॥९८॥

Sloka 98.—This Goddess of Speech is always truthful; and does not speak, unless induced; for, first she travels among the Gods and then (being induced by them) goes to the mortals.

उत्पातान् गणितविवर्जितोऽपि बुद्ध्वा विख्यातो भवति नरेन्द्रवल्लभश्च
एतत्तन्मुनिवचनं रहस्यमुक्तं यज्ज्ञात्वा भवति नरस्त्रिकालदर्शी ॥९९॥

Sloka 99.—Though a person does not know how to calculate the positions of the planets, he becomes a favourite of kings and renowned, by observing carefully the portents. Thus, the secret teachings in the words of the sages have been given and by knowing this a man can look into the past, present and future.

Thus ends the 46th Adhyaya on 'Portentous Phenomena'.

मयूरचित्रकम् ॥४७॥ Motley Miscellany.

दिव्यान्तरिक्षाश्रयमुक्तमादौ मया फलं शस्तमशोभनं च ।
प्रायेण चारेषु समागमेषु युद्धेषु मार्गादिषु विस्तरेण ॥१॥
भूयो वराहमिहिरस्य न युक्तमेत-
त्कर्तुं समासकृदसाविति तस्य दोषः ।
तज्ज्ञैर्न वाच्यमिदमुक्तफलानुगीति
यद्बर्हिचित्रकमिति प्रथितं वराङ्गम् ॥२॥
स्वरूपमेव तस्य तत्प्रकीर्त्तितानुकीर्त्तनम् ।
ब्रवीम्यहं न चेदिदं तथाऽपि मेऽत्र वाच्यता ॥३॥

Slokas 1-3.—In the beginning of this work I have treated, in great detail, of the good and bad effects of the celestial and atmospheric phenomena mostly in connection with the planets' courses, conjunctions, wars, paths and the like. "It does not behove Varahamihira, being noted for brevity, to repeat the same subject," so some will find fault with him. But those in the know of this science should not say that this chapter is a repetition of the effects already dealt with, because this chapter, entitled 'Barhi Chitraka'—Peacock's colours—is a well-known chief section of this Samhita (collection) [or "since this is an important section of the Samhita, men of science should not repeat the subject] and it is but the nature of this section to reiterate what has been once recounted. If I leave out this chapter, still people will blame me.

उत्तरवीथिगता द्युतिमन्तः क्षेमसुभिक्षशिवाय समस्ताः ।
दक्षिणमार्गगता द्युतिहीनाः क्षुद्भयतस्करमृत्युकरास्ते ॥४॥

Sloka 4.—All the (non-luminous) planets, radiant and moving in the northern paths (नाग-Naga, गज-Gaja

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and ऐरावत-Airavata) conduce to happiness, peace and plenty ; but the same, without lustre and moving in the southern paths (मृग-Mriga, अज-Aja and दहन-Dahana) produce famine, theft and death.

तथा च गर्गः ।

वर्णवन्तः स्वमार्गस्था नागवीथीविचारिणः ।
यदि ताराग्रहाः सन्ति सर्वलोकहितावहाः ॥
वैश्वानरपथप्राप्ता एकनक्षत्रचारिणः ।
पञ्च ताराग्रहाश्चेत्स्युर्विन्द्याल्लोकस्य सङ्क्षयम् ॥

कोष्ठागारगते भृगुपुत्रे पुष्यस्थे च गिराम्प्रभविष्णौ ।
निर्वैराः क्षितिपाः सुखभाजः संहृष्टाश्च जना गतरोगाः ॥५॥

Sloka 5.—When Venus is in the asterism Magha and Jupiter in Pushya, kings will be happy and free from mutual hatred, and the subjects, contented and free from diseases.

तथा च गर्गः ।

कोष्ठागारगते शुक्रे पुष्यस्थे च बृहस्पतौ ।
विन्द्यात्तदा सुखं लोके शान्तशस्त्रमनामयम् ॥

पीडयन्ति यदि कृत्तिकां मघां रोहिणीं श्रवणमैन्द्रमेव वा ।
प्रोज्झ्य सूर्यमपरे ग्रहास्तदा पश्चिमा दिगनयेन पीड्यते ॥६॥

Sloka 6.—If planets other than the Sun hurt (by going south covering the chief star or cutting) the asterisms Krittika, Magha, Rohini, Sravana or Jyeshta, the western country will be afflicted with wickedness.

तथा च गर्गोऽचष्टे ।

वैष्णवं पित्रमाग्नेयं ज्येष्ठासमि च रोहिणीम् ।
पीडयन्ति यदैतानि राहुपृष्ठानुचारिणः ॥
दुर्भिक्षं जायते लोके सस्यमत्र न रोहति ।
शुष्यन्ति सरितः सर्वाः पर्जन्यश्च न वर्षति ॥

प्राच्यां चेद्ध्वजवदवस्थिता दिनान्ते
प्राच्यानां भवति हि विग्रहो नृपाणाम् ।
मध्ये चेद्भवति हि मध्यदेशपीडा
रूक्षैस्तैर्न तु रुचिमन्मयूखवद्भिः ॥७॥

Sloka 7.—Should the above planets be stationed in the form of a banner in the East in the evening, there would be war among the eastern kings; should it be in the middle of the sky, trouble would befall the Central country, provided the planets are rough and pale; and not when endowed with bright rays.

दक्षिणां ककुभमाश्रितैस्तु तैर्दक्षिणापथपयोमुचां क्षयः ।
हीनरूक्षतनुभिश्च विग्रहः स्थूलदेहकिरणान्वितैः शुभम् ॥८॥

Sloka 8.—If they resort to the South, the clouds in that direction will be destroyed; and if they have smaller and rough orbs, war will rage. Good results will follow when they are large and full of bright rays.

उत्तरमार्गे स्पष्टमयूखाः शान्तिकरास्ते तन्नृपतीनाम् ।
ह्रस्वशरीरा भस्मसवर्णा दोषकराः स्युर्देशनृपाणाम् ॥९॥

Sloka 9.—They bestow peace on the kings of the Northern countries, if they move along the Northern paths with bright rays. If tiny in body and ashy in colour, they bring harm to the kings of the same region.

तथा च गर्गः ।

उत्तरोत्तरमार्गस्था रश्मिमालाभरा ग्रहाः ।
विष्पन्दन्त इवात्यर्थं जयमाहुरुपस्थितम् ॥

नक्षत्राणां तारकाः सग्रहाणां धूमज्वालाविस्फुलिङ्गान्विताश्चेत् ।
आलोकं वा निर्निमित्तं न यान्ति याति ध्वंसं सर्वलोकः सभूपः ॥

Sloka 10.—If the stars of the asterisms with planets posited in them are covered with smoke, flames and

sparks, or remain invisible for no reason, all the subjects along with their King will be annihilated.

दिवि भाति यदा तुहिनांशुयुगं द्विजवृद्धिरतीव तदाशु शुभा ।
तदनन्तरवर्णरणोऽर्कयुगे जगतः प्रलयास्त्रिचतुष्प्रभृति ॥११॥

Sloka 11.—If there shine two Moons in the sky, Brahmins will soon get great prosperity ; if there be two Suns, wars among Kshatriyas will break out; and if there be three or more Suns, the world will come to an end.

तथा च गर्गः ।

द्विचन्द्रं गगनं दृष्ट्वा विन्द्याद्ब्रह्मसमुत्थितम् ।
द्वौ वा सूर्यौ यदा स्यातां तदा क्षत्रं विरुध्यति ॥
दृष्ट्वा त्रिचतुरः सूर्यानुदितान् सर्वतोदिशम् ।
शस्त्रेण जनमारेण तद्युगान्तरदर्शनम् ॥

मुनीनभिजितं ध्रुवं मघवतश्च मं संस्पृशन्
शिखी घनविनाशकृत् कुशलकर्महा शोकदः ।
भुजङ्गमथ संस्पृशेद्भवति वृष्टिनाशो ध्रुवं
क्षयं व्रजति विद्रुतो जनपदश्च बालाकुलः ॥१२॥

Sloka 12.—If a Ketu (comet) touches the seven sages, Abhijit, the Pole Star and Jyeshta, the clouds and work leading to the happiness of mankind will be destroyed and sorrow caused ; if it touches Aslesha, there will certainly be drought, and the people running for succour and troubled by their children will die.

प्राग्द्वारेषु चरन् रविपुत्रो नक्षत्रेषु करोति च वक्रम् ।
दुर्भिक्षं कुरुते महदुग्रं मित्राणां च विरोधमवृष्टिम् ॥१३॥

Sloka 13.—When Saturn passes through the asterism, called 'Front or eastern gates' (*viz.*, the seven

asterisms from Krittika) and is retrograde, there will be a dreadful and long-standing famine, hatred among friends and drought.

तथा च गर्गः ।

विलम्बितगतिः सौरः प्राग्द्वारेषु यदा भवेत् ।
महाभयानि चत्वारि विजानीयात्समन्ततः ॥
अनावृष्टिभयं घोरं दुर्भिक्षं मित्रविग्रहम् ।

रोहिणीशकटमर्कनन्दनो यदि भिनत्ति रुधिरोऽथवा शिखी ।
किं वदामि यदनिष्टसागरे जगदशेषमुपयाति सङ्क्षयम् ॥१४॥

Sloka 14.—If Saturn, Mars or Ketu cuts the cart of Rohini, what shall I say except that the whole world will perish, being plunged in the ocean of misery.

तथा च गर्गः ।

रोहिणीशकटं भौमो भिनत्यर्कसुतोऽथवा ।
केतुर्वा जगतो ब्रूयात्प्रलयं समुपस्थितम् ॥

उदयति सततं यदा शिखी चरति भचक्रमशेषमेव वा ।
अनुभवति पुराकृतं तदा फलमशुभं सचराचरं जगत् ॥१५॥

Sloka 15.—When Ketu is visible always or passes through the entire starry firmament, the world with its moving and stationary objects will reap the evil consequences of past deeds.

धनुःस्थायी रूक्षो रुधिरसदृशः क्षुद्भयकरो
बलोद्योगं चन्द्रः कथयति जयं ज्याऽस्य च यतः ।
गवां शृङ्गो गोघ्नो निधनमपि सस्यस्य कुरुते
ज्वलन् धूमायन् वा नृपतिमरणायैव भवति ॥१६॥

Sloka 16.—The Moon being rough, blood-red and bow-shaped, augurs famine and clash of armies; and victory will go to that party which is situated in the

direction of the string of the lunar bow. When she appears to have horns similar to those of cows, cattle and crops will be destroyed; and when blazing or filled with smoke, she will certainly bring about the death of the King.

स्निग्धः स्थूलः समशृङ्गो विशालस्तुङ्गश्चोदग्विचरन्नागवीथ्याम् ।
दृष्टः सौम्यैरशुभैर्विप्रयुक्तो लोकानन्दं कुरुतेऽतीव चन्द्रः ॥१७॥

Sloka 17.—When the Moon is glossy, thick, of even horns, extensive, high, travelling north in the नागवीथी (Adh. IX-2, *supra*), aspected by benefics, and unassociated with malefics, she gives great joy and happiness to mankind,

पित्र्यमैत्रपुरुहूतविशाखात्वाष्ट्रमेत्य च युनक्ति शशाङ्कः ।
दक्षिणेन न शुभः शुभकृत् स्याद्यद्युदक् चरति मध्यगतो वा ॥१८॥

Sloka 18.—When the Moon conjoins with Magha, Anuradha, Jyeshta, Visakha and Chittra on the south, it is inauspicious, while on the north or in the middle, it is auspicious.

परिघ इति मेघरेखा या तिर्यग्भास्करोदयेऽस्ते वा ।
परिधिस्तु प्रतिसूर्यो दण्डस्त्वृजुरिन्द्रचापनिभः ॥१९॥
उदयेऽस्ते वा भानोर्यं दीर्घा रश्मयस्त्वमोघास्ते ।
सुरचापखण्डमृजु यद्रोहितमैरावतं दीर्घम् ॥२०॥

Slokas 19-20.—A line of clouds standing across the Sun at its rising or setting is termed a 'bolt' (Parigha); a second or mock-Sun is Paridhi (halo); a straight staff (composed of the Sun's rays, clouds and wind) resembling a rainbow is a "rod" (Danda); the long rays of the Sun at rising or setting are named 'unerring' (Amogha); a straight and fragmentary rainbow is 'Rohita' (red), and the same, but longer, is Airavata. (Adh. XXX-16, *infra*)

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अर्धास्तमयात्सन्ध्या व्यक्तीभूता न तारका यावत् ।
तेजःपरिहानिमुखाद्धानोरर्धोदयो यावत् ॥२१॥
तस्मिन् सन्ध्याकाले चिह्नैरेतैः शुभाशुभं वाच्यम् ।
सर्वैरेतैः स्निग्धैः सद्यो वर्षं भयं रूक्षैः ॥२२॥

Slokas 21-22.—The period after the Sun has half-set and before the stars have appeared, is called the evening twilight; and that after the stars have lost their lustre and before the Sun has half-risen is the morning twilight. From the aforementioned symptoms of the twilights, one should predict good or bad effects. When all of them are glossy, there will be rain the same day; when rough, there will be peril.

अच्छिन्नः परिघो वियच्च विमलं श्यामा मयूखा रवेः
स्निग्धा दीधितयः सितं सुरधनुर्विद्युच्च पूर्वोत्तरा ।
स्निग्धो मेघतरुर्दिवाकरकरैरालिङ्गितो वा यदा
वृष्टिः स्याद्यदि वार्ककस्तसमये मेघो महान् छादयेत् ॥२३॥

Sloka 23.—When the 'bolt' is unbroken, the sky clear, the Sun's rays (unerring) dark, other rays (other than the unerring) glossy, rainbow white, lighting flashing in the northeast, and the tree-shaped cloud glossy or embraced by the Sun's rays, there will be rain; so also when a huge cloud covers the Sun at setting.

खण्डो वक्रः कृष्णो ह्रस्वः काकाद्यैर्वा चिह्नैर्विद्धः ।
यस्मिन् देशे रूक्षश्चार्कस्तत्राभावः प्रायो राज्ञः ॥२४॥

Sloka 24.—In the country where the Sun appears partial, crooked, black, small and rough or marked with the figures of crows and other inauspicious things, the ruler will probably meet with his end.

तथा च गर्गः ।
खण्डो वा कृष्णवर्णो वा ह्रस्वः पिङ्गलकोऽथवा ।
यत्रार्को दृश्यते तत्र राज्ञो मृत्युं विनिर्दिशेत् ॥

वाहिनीं समुपयाति पृष्ठतो मांसभुक् खगगणो युयुत्सतः ।
यस्य तस्य बलविद्रवो महानग्रगैस्तु विजयो विहङ्गमैः ॥२५॥

Sloka 25.—If broods of carnivorous birds follow the army of a King marching for fight, his army will be completely routed; if the birds fly in front, he will be victorious.

भानोरुदये यदि वास्तमये गन्धर्वपुरप्रतिमा ध्वजिनी ।
बिम्बं निरुणद्धि तदा नृपतेः प्राप्तं समरं सभयं प्रवदेत् ॥२६॥

Sloka 26.—If at Sunrise or Sunset an army similar to an aerial city screens the Sun's orb, it is to be predicted that the King has a war of dire consequences in store.

तथा च गर्गः ।

आदित्ये सरथा सेना सन्ध्याकाले यदा भवेत् ।
प्रत्यासन्नं विजानीयाद्भूमिपस्य पराजयम् ॥

शस्ता शान्तद्विजमृगघुष्टा सन्ध्या स्निग्धा मृदुपवना च ।
पांसुध्वस्ता जनपदनाशं धत्ते रूक्षा रुधिरनिभा वा ॥२७॥

Sloka 27.—Auspicious is a twilight that is clear, resounding with the cries of birds and beasts, not facing the Sun, and having gentle breeze; while one spoilt by dust, coarse or blood-like brings about the destruction of the country.

यद्विस्तरेण कथितं मुनिभिस्तदस्मिन् सर्वं मया निगदितं पुनरुक्तवर्जम् ।
श्रुत्वापि कोकिलरुतं बलिभुग्विरौति यत्तत्स्वभावकृतमस्य पिकं न जेतुं

Sloka 28.—Here have I expounded without any repetition all that the ancient sages have treated of in great detail. That the crow caws even after hearing the warbling of the cuckoo, is entirely due to its innate nature and not to its desire of vanquishing the cuckoo.

The following notes of Mr. Chitambara Iyer relating to the phenomena of nature culled from other works are requoted :

" There will be famine as long as the course of Jupiter and that of Saturn lie through the end of the signs Mesha ahd Vrischika and through the middle of Vrishabha and Simha.

During the period when Jupiter and Saturn occupy a single sign of the zodiac, there would be pestilence, cholera and death among the people.

As long as Jupiter and Venus continue together in a state of disappearance, mankind will suffer from devils, diseases, thieves and enemies.

If the course of Saturn or the retrograde motion of Mars should lie through the signs of Dhanus, Mesha, Vrishabha, Meena or Simha, there wouid be such deaths among men and animals that only a third of mankind, of elephants, horses, cows and other animals of birds and of creatures of water would survive.

If the motion of Mars should be an accelerated one, there would be fear from destructive fires ; if he should retrograde and enter another sign, the people would suffer from heat aud many families would suffer, and if his course should be through a sign longer than the calculated period, there would be drought in the land and rulers will be at war.

If Jupiter should retrograde or if his motion should be an accelerated one, and if in this state he should enter another sign, the rivers would not be full ; the kings would lose their glory and suffer from diseases.

If Saturn should, after a long direct course, begin to retrograde or have an accelerated motion and in this state enter another sign, there would be diseases, famine and drought in the land and vehicles wil l suffer destruction.

If, when Jupiter should enter another sign when in his accelerated motion, Saturn should be in his slow motion, Venus should have disappeared, and Mercury should have reappeared, the country would perish.

If Saturn, Mars and Jupiter should be within sight of each other, men with their children would suffer from hunger and from weapons.

If, while the course of the Sun lies through the end of the signs Vrishabha, Mithuna, Vrischika and Simha, Jupiter and Mars should be in conjunction with it, mankind would suffer from famine, and the deaths would be so many that in the cremation grounds of villages and towns, Pisachas might be seen with hundreds of dead bodies in their mouths.

If two, three or four planets should meet together, people would suffer from death and famine. If five planets should meet, there would also be famine; if six, the chief ruler would run away from his kingdom, and if seven, humanity would come to an end.

If the course of Mars and Saturn, through the signs of Karkataka, Simha and Meena should be retrograde or re-retrograde, there would be much suffering on earth. There would also be a scarcity of water and wars in the land; grains would be destroyed and mankind would suffer from robbers.

If Saturn and Rahu should meet, crops would be injured; commodity would become scarce; husbands and wives would be at strife, there would be drought and famine in the land; cows would suffer death and men would become exceedingly lazy.

If the course of the Sun and the Moon, both of brilliant discs, should lie through the seven asterisms rom Krittika, Madhyadesa would suffer miseries.

If the course of the Sun, the Moon, Mars and Venus should lie through the seven asterisms from Magha, there would be grief and disease among men and the God of Death would be busy in his wide work of destruction in the southern countries.

If the course of Jupiter, the Moon and Mercury, all of brilliant discs, should lie through the seven asterisms from Anuradha, the western countries, as far as the sea, as well as the western sea itself with its creatures would suffer miseries.

If the course of the Sun. Venus and Mars should lie through the seven asterisms from Sravishta, the northern countries would suffer miseries. If the benefic planets should appear of the colour of gold, the Brahmins, the Kshatriyas, the Vaisyas and the Sudras would all attend to their respective duties and would become happy."

Thus ends the 47th Adhyaya on "**Motley Miscellany.**".

पुष्यस्नानम् ॥४८॥ Royal Ablution.

मूलं मनुजाधिपतिः प्रजातरोस्तदुपघातसंस्कारात् ।
अशुभं शुभं च लोके भवति यतोऽतो नृपतिचिन्ता ॥१॥

Sloka 1.—The king is the root of the subject-tree. Since the happiness and misery of the people arise in order from nourishing and injuring that root, it is necessary to devise means to enhance the king's welfare.

या व्याख्याता शान्तिः स्वयम्भुवा सुरगुरोर्महेन्द्रार्थे ।
तां प्राप्य वृद्धगर्गः प्राह यथा भागुरेः शृणुत ॥२॥

Sloka 2.—Now listen, Ye, to the expiation, which had been expounded by the Self-born to the Preceptor of Gods for the sake of Indra, and which, later, the Senior Garga got and imparted to sage Bhaguri.

तथा च वृद्धगर्गः ।

देवाश्च दितिजैः सार्धं स्पर्धमाना हि मानिनः ।
परस्परं महद्युद्धं चक्रुः सर्वे सुरासुराः ॥
ततो दैत्यगणैः क्रुद्धैर्देवाः सर्वे विनिर्जिताः ।
ततोऽङ्गिराः सुरगुरुर्ध्यानसक्तोऽभवत्पुरा ॥
पुरन्दराभिषेकार्थं बृहस्पतिरकल्पयत् ।
तिष्यमात्मीयनक्षत्रं यस्य देवो बृहस्पतिः ॥
तेन चैवाभिषिक्तश्च देवराजः पुरन्दरः ।
ततो बलसमारूढो नाशयामास दानवान् ॥
देवाश्च हृष्टमनसः पुरीं प्राप्यामरावतीम् ।
पुष्यस्नानं बलतरं तदारभ्य प्रवर्तितम् ॥

पुष्यस्नानं नृपतेः कर्तव्यं दैववित्पुरोधाभ्याम् ।
नातः परं पवित्रं सर्वोत्पातान्तकरमस्ति ॥३॥

Sloka 3.—The royal astrologer and preceptor should give the King an ablution on a day with the

asterism of Pushya. There is nothing holier than this (bath) which puts an end to all the portents.

श्लेष्मातकाक्षकण्टकिकटुतिक्तविगन्धिपादपविहीने ।
कौशिकगृध्रप्रभृतिभिरनिष्टविहगैः परित्यक्ते ॥४॥
तरुणतरुगुल्मवल्लीलताप्रतानान्विते वनोद्देशे ।
निरुपहतपत्रपल्लवमनोज्ञमधुरद्रुमप्राये ॥५॥

Slokas 4-5.—The royal ablution should be done in a forest region, which is devoid of cordia, beleric myrobalan, thorny, pungent, bitter, and bad-smelling trees; which is free from owls, vultures and such other inauspicious birds; which is full of young trees, shrubs, creepers and bowers, and which consists mostly of beautiful and attractive trees with unimpaired leaves and sprouts.

कृकवाकुजीवजीवकशुकशिखिशतपत्रचाषहारीतैः ।
क्रकरचकोरकपिञ्जलवञ्जुलपारावतश्रीकैः ॥६॥
कुसुमरसपानमत्तद्विरेफपुंस्कोकिलादिभिश्चान्यैः ।
विरुते वनोपकण्ठे क्षेत्रागारे शुचावथवा ॥७॥

Slokas 6-7.—Or, the ablution may be performed in a pure building in a sacred place in the vicinity of forests that resound with the notes of the cocks, Jeevas, Jeevakas, parrots, peacocks, wood-peckers, blue jays, green pigeons, Krakaras, Chakoras, Kapinjalas, Vanjulas doves, Srikantas and other birds such as the virile cuckoos and bees intoxicated with the drink of honey.

This admits of another interpretation, *viz.*, in the vicinity of such forests or in a clean building situated in a sacred place.

हंसीविलासिनीनां जलखगनखविक्षतेषु रम्येषु ।
पुलिनजघनेषु कुर्याद् दङ्मनसोः प्रीतिजननेषु ॥८॥

Sloka 8.—Or, it should be performed on the attractive thighs, *viz.*, the sandy banks that delight the eyes and the heart, that have the scratches of nails, in the form of aquatic birds, of the sportive damsels,, *viz.*, the rivers.

Note how the poet has brought out through metaphor Sringara (erotic) sentiment in union.

प्रोत्प्लुतहंसच्छत्रे कारण्डवकुररसारसोद्गीते ।
फुल्लेन्दीवरनयने सरसि सहस्राक्षकान्तिवरे ॥९॥

Sloka 9.—Or, it may be done in a lake, which possesses the beauty of Indra, on account of its royal umbrella in the form of the flying swans, the fine songs in the form of the cries of ducks, ospreys and cranes, and its eyes in the form of lily blossoms.

प्रोत्फुल्लकमलवदनाः कलहंसकलप्रभाषिण्यः ।
प्रोत्तुङ्गकुड्मलकुचा यस्मिन्नलिनीविलासिन्यः ॥१०॥

Sloka 10.—Or, in a place where there are the sportive damsels, *viz.*, lotus-ponds with their beaming faces of full-blown lotuses, melodious voices of the sweet notes of royal swans and breasts of the uplifted buds.

कुर्याद्वोरोमन्थजफेनलवशकृत्खुरक्षतोपचिते ।
अचिरप्रसूतहुङ्कृतवल्गितवत्सोत्सवे गोष्ठे ॥११॥

Sloka 11.—Or, it may be done in a cow-pen which is full of drops of foam caused by the cows chewing the cud, of cow-dung and scratches made by their hoofs; and which is gay with the lowing and frisking of young calves.

अथवा समुद्रतीरे कुशलागतरत्नपोतसम्बाधे ।
घननिचुललीनजलचरसितखगशबलीकृतोपान्ते ॥१२॥

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Sloka 12.—Or, it may be performed on the sea-shore which is overcrowded with ships that have arrived safely being laden with costly things, and whose fringes are variegated with white birds and fishes and the like lurking in the thick bushes of the Nichula trees.

क्षमया क्रोध इव जितः सिंहो मृग्याभिभूयते येषु ।
दत्ताभयखगमृगशावकेषु तेष्वाश्रमेष्वथवा ॥१३॥

Sloka 13.—Or, it may be done in hermitages, where a lion is subdued by a female deer, as anger by forgiveness and where the young ones of birds and the deer roam about without any fear.

काञ्चीकलापनूपुरगुरुजघनोद्वहनविघ्नितपदाभिः ।
श्रीमति मृगेक्षणाभिर्गृहेऽन्यभृतवल्गुवचनाभिः ॥१४॥

Sloka 14.—Or, it may be done in a prosperous house where the deer-eyed ladies speak as sweetly as cuckoos, and have their gait impeded by the weight of heavy hips, girdles and anklets.

पुण्येष्वायतनेषु च तीर्थेषूद्यानरम्यदेशेषु ।
पूर्वोदक्प्लवभूमौ प्रदक्षिणाम्भोवहायां च ॥१५॥

Sloka 15.—Or, it may be done in holy temples, rivers (Tirthas), attractive regions of gardens, in a place where the earth slopes down towards the east or the north, or where the water flows from left to right.

तथा च वृद्धगर्ग. ।
समुद्रतीरे सोद्याने नदीनां सङ्गमे शुभे ।
महाह्रदेऽथवा तीर्थे देवतायतने थवा ॥
सर्वर्तुकुसुमोपेते वने द्विजवरैर्युते ।
गृहे रम्ये विविक्ते वा पुण्यस्नानं समाचरेत् ॥

भस्माङ्गारास्थ्यूषरतुषकेशश्वभ्रकर्कटावासैः ।
श्वाविधमूषकविवरैर्वल्मीकैर्या च सन्त्यक्ता ॥१६॥

धात्री घना सुगन्धा स्निग्धा मधुरा समा च विजयाय ।
सेनावासेऽप्येवं योजयितव्या यथायोगम् ॥१७॥

Slokas 16-17.—It is auspicious when the ablution is performed in a place where the ground is free from ashes, charcoal, bones, sandy mud, husk, hair, pits, burrows of crabs as well as from burrow-dwelling animals, rat-holes and ant-hills. The patch of earth which is hard (not hollow), sweet-smelling, glossy (not arid), sweet and even (without ups and downs), augurs victory. The same holds good in the case of encampment of armies as well, according to circumstances.

निष्क्रम्य पुरान्नक्तं दैवज्ञामात्ययाजकाः प्राच्याम् ।
कौबेर्यां वा कृत्वा बलिं दिशीशाधिपायां वा ॥१८॥
लाजाक्षतदधिकुसुमैः प्रयतः प्रणतः पुरोहितः कुर्यात् ।
आवाहनमथ मन्त्रस्तस्मिन् मुनिभिः समुद्दिष्टः ॥१९॥

Slokas 18-19.—The astrologer, minister and sacrificial priest should set out of the city at night and offer libations (oblations) in the east, north or north-east. Then, the pure priest devoutly performs the Avahana (infusion ceremony) with fried grains, coloured rice, curds and flowers; and the hymn prescribed for that by the sages is the following:

आगच्छन्तु सुराः सर्वे येऽत्र पूजाभिलाषिणः ।
दिशो नागा द्विजाश्चैव ये चाप्यन्येऽंशभागिनः ॥२०॥
आवाह्यैवं ततः सर्वानेवं ब्रूयात्पुरोहितः ।
श्वः पूजां प्राप्य यास्यन्ति दत्वा शान्तिं महीपतेः ॥२१॥

Slokas 20-21.—" May all Gods who wish to be honoured with worship come here as well as the others *viz.*, quarters, serpents, sages and others that partake of the sacrificial offerings!" The priest after calling upon

and infusing the deities (into their images) should address all of them thus : "You will go back tomorrow after receiving worship and conferring prosperity on the King."

आवाहितेषु कृत्वा पूजां तां शर्वरीं वसेयुस्ते ।
सदसत्स्वप्ननिमित्तं यात्रायां स्वप्नविधिरुक्तः ॥२२॥

Sloka 22.—After worshipping the infused deities, they should spend the night there in order to ascertain the good or bad nature of the future revealed by dreams, the rules pertaining to which have been dealt with in my work 'Yatra'.

तथा च यात्रायाम् ।

दुकूलमुक्तामणिभूषणेन्द्रः समन्त्रिदैवज्ञपुरोहितोऽतः ।
स्वदेवतागारमनुप्रविश्य निवेशयेत्तत्र दिगीश्वरार्चाम् ॥
अभ्यर्च्य मन्त्रैस्तु पुरोहितस्तां मघश्च तस्यां भुवि संस्कृतायाम् ।
दर्भैश्च कृत्वास्तरमक्षतैस्तां लिखेत्समन्तात्सितसर्षपैश्च ॥
ब्राह्मीं सदूर्वामथ नागपुष्पीं कृत्वोपधानं शिरसि क्षितीशः ।
पूजार्घजान् पुष्पफलाभिधानानाशासु दध्याच्चतुरःक्रमेण ॥
यज्ञाग्रतो दूरमुदैति देवमावर्त्य भन्त्रं प्रयतस्त्रिरेतम् ।
लब्धैकभुग्दक्षिणपार्श्वशायी स्वप्नं परीक्षेत यथोपदेशम् ॥
नमः शम्भो त्रिनेत्राय रुद्राय वरदाय च ।
वामनाय विरूपाय स्वप्नाधिपतये नमः ॥
भगवन् देवदेवेश शूलभृद्वृषवाहन ।
इष्टानिष्टं समाचक्ष्व स्वप्ने स्वप्नस्य शाश्वतम् ॥
इष्टमन्त्रान् ततः स्मृत्वा शिवशक्तिपुरोगमान् ।
अभ्यर्थनां ततस्तस्य कृत्वा सुप्रयतो नृपः ॥
एकवस्त्रे कुशास्तीर्णे सुप्तः प्रयतमानसः ।
निशान्ते पश्यति स्वप्नं शुभं वा यदि वाऽशुभम् ॥

अपरेऽहनि प्रभाते सम्भारानुपहरेद्यथोक्तगुणान् ।
गत्वावनिप्रदेशे श्लोकाश्चाप्यत्र मुनिगीताः ॥२३॥

Sloka 23.—On the morrow, at dawn, the materials possessing the prescribed qualities are to be offered on

the earth, and the following are the verses enunciated by the ancient sage on this subject.

तस्मिन्मण्डलमालिख्य कल्पयेत्तत्र मेदिनीम् ।
नानारत्नाकरवतीं स्थानानि विविधानि च ॥२४॥
पुरोहितो यथास्थानं नागान् यक्षान् सुरान् पितॄन् ।
गन्धर्वाप्सरसश्चैव मुनीन् सिद्धांश्च विन्यसेत् ॥२५॥
ग्रहांश्च सर्वनक्षत्रै रुद्रांश्च सह मातृभिः ।
स्कन्दं विष्णुं विशाखं च लोकपालान् सुरस्त्रियः ॥२६॥
वर्णकैर्विविधैः कृत्वा हृद्यैर्गन्धगुणान्वितैः ।
यथास्वं पूजयेद्विद्वान् गन्धमाल्यानुलेपनैः ॥२७॥
भक्ष्यैरन्नैश्च विविधैः फलमूलामिषैस्तथा ।
पानैश्च विविधैर्हृद्यैः सुराक्षीरासवादिभिः ॥२८॥

Slokas 24-28.—In that place, a circle should be drawn by the priest and filled with varieties of gems, and places kept apart for worshipping the different deities, *viz.*, Serpents, Yakshas, Gods, Manes, Gandharwas, Nymphs, Sages and Siddhas. The learned priest should draw with various coloured powders the figures of the planets with all the stars, Rudras, the Mothers (7 in number), Skanda, Vishnu, Visakha, the protectors of the quarters and divine ladies, and duly worship them with perfumes, garlands, scented paste, eatables and food of various kinds and varieties of roots, fruits and meat and attractive drinks such as toddy, milk and wine.

कथयाम्यतः परमहं पूजामस्मिन्यथाभिलिखितानाम् ।
ग्रहयज्ञे यः प्रोक्तो विधिर्ग्रहाणां स कर्तव्यः ॥२९॥
मांसौदनमद्याद्यैः पिशाचदितितनयदानवाः पूज्याः ।
अभ्यङ्गनाञ्जनातिलैः पितरो मांसौदनैश्चापि ॥३०॥

सामयजुर्मिर्मुनयस्त्वृग्भिर्गन्धैश्च धूपमाल्ययुतैः ।
अश्लेषकवर्णैस्त्रिमधुरेण चाभ्यर्चयेन्नागान् ॥३१॥
धूपाज्याहुतिमाल्यैर्विबुधान् रत्नैः स्तुतिप्रणामैश्च ।
गन्धर्वानप्सरसो गन्धैर्माल्यैश्च सुसुगन्धैः ॥३२॥
शेषांस्तु सार्ववर्णिकबलिभिः पूजां न्यसेच्च सर्वेषाम् ।
प्रतिसरवस्त्रपताकाभूषणयज्ञोपवीतानि ॥३३॥

Slokas 29-33.—Now I shall explain the mode of worshipping the deities drawn in the circle. As for the planets, the same method as given in the यात्रा in connection with planetary sacrifices should be followed. The Danavas, Daityas and Pisachas are to be worshipped with flesh, rice, liquor, etc.; the Manes with oil bath, collyrium, sesamum, meat and rice; the sages with hymns from Sama, Yajus and Rig Vedas, perfumes, incense and garlands; the serpents with unmixed colours and the triple sweet—honey, ghee and sugar; the Gods with incense, ghee, oblations, garlands, gems, invocations and salutations; the Gandharwas and the nymphs with fine perfumes and sweet-smelling garlands; the remaining deities with multi-coloured offerings. All the deities should be worshipped and also strings dipped in saffron-paste, cloths, flags, ornaments and sacred threads should be placed in their respective compartments.

तथा—यात्रायां ग्रहयज्ञे तत्रार्चितान्नमयसवितुः ।
पालाशिकी समित् वैकङ्कतजाता तथा स्रुक् च ।
आकृष्णन्ति च मन्त्रा ऋक्सा गन्धाः सहागुरुणा ॥
माषाऽतसीतिलाल्वकमुद्गान् चणकान् विहाय भोज्यविधिः ।
वकुलार्कगस्त्यपलाशशङ्ख्यकीकुसुमपूजा च ॥
अष्टशतसम्मितेभ्यो विप्रेभ्यो दक्षिणाहितामिभ्यः ।
देया वृषकनकमही सहस्रकिरणं समुद्दिश्य—इत्यादि ॥

मण्डलुपश्चिमभागे कृत्वाग्निं दक्षिणेऽथवा वेद्याम् ।
आदद्यात्सम्भारान् दर्भान् दीर्घानगर्भांश्च ॥३४॥
लाजाज्याक्षतदधिमधुसिद्धार्थकगन्धसुमनसो धूपः ।
गोरोचनाञ्जनतिलाः स्वर्तुजमधुराणि च फलानि ॥३५॥
सघृतस्य पायसस्य च तत्र शरावाणि तैश्च सम्भारैः ।
पाश्चिमवेद्यां पूजां कुर्यात्स्नानस्य सा वेदी ॥३६॥

Slokas 34-36.—To the west or the south of the circle, fire should be kindled on the sacrificial altar and all the necessary materials collected as well as long blades of Darbha grass that have passed their sprouting stage; and fried grains, ghee, coloured rice, curd, honey, white mustard seeds, perfumes, flowers, incense, yellow orpiment, collyrium, sesamum and sweet fruits of the season. On the circle should be placed earthen plates filled with ghee and Payasa and with these materials, worship should be done on the western altar, as this is the one recommended for the royal ablution.

तस्याः कोणेषु दृढान् कलशान् सितसूत्रवेष्टितग्रीवान् ।
सक्षीरवृक्षपल्लवफलापिधानान् व्यवस्थाप्य ॥३७॥
पुण्यस्नानविमिश्रेणापूर्णानम्भसा सरत्नांश्च ।
पुण्यस्नानद्रव्याण्यादद्याद्गर्गगीतानि ॥३८॥

Slokas 37-38.—And in the four corners of the altar should be placed strong pots with white strings tied round their necks, and sprouts of milky trees and fruits on their mouths. They should be filled with water containing the herbs prescribed for the ablution, and gems and then the materials for the ablution enumerated by Sage Garga as hereunder (*vide* next two Slokas), should be collected.

तथा च गर्गः

कलशैर्हेमताम्रैश्च राजतैर्मृन्मयैस्तथा ।
सूत्रसंवेष्टितग्रीवैश्चन्दनागरुचर्चितैः ॥
प्रशस्तवृक्षपत्रैश्च फलपुष्पसमन्वितैः ।
पुण्यतोयेन सम्पूर्णैः रत्नगर्भैर्मनोहरैः—इति ॥

ज्योतिष्मतीं त्रायमाणामभयामपराजिताम् ।
जीवां विश्वेश्वरीं पाठां समङ्गां विजयां तथा ॥३९॥
सहां च सहदेवीं च पूर्णकोशां शतावरीम् ।
अरिष्टिकां शिवां भद्रां तेषु कुम्भेषु विन्यसेत् ॥४०॥
ब्राह्मीं क्षेमामजां चैव सर्वबीजानि काञ्चनीम् ।
मङ्गल्यानि यथालाभं सर्वौषध्योरसास्तथा ॥४१॥
रत्नानि सर्वगन्धाश्च बिल्वं च सविकङ्कतम् ।
प्रशस्तनाम्न्यश्चौषध्यो हिरण्यं मङ्गलानि च ॥४२॥

Slokas 39-42.—The Jyotishmatee (a kind of herb known in Tamil as வாலுளுவை), Trayamana (a herb), Haritaki (கடுக்காய்), Samee, (செம்பை) Jeevantee, Visweswaree, Patha, red madder, Vacha (வசம்பு) Saha, Sahadevee, Poornakosa, Satavaree, Arishtika, Siva (அருகெல்லி), Bhadra, Bramhee (பொன்னங்காணி), Kshema, Aja, all kinds of seeds, Kanchanee, all auspicious things (such as curds, coloured rice and flowers) as far as available, all herbs, juices ofdifferent tastes, gems, all perfumes, Bilva and Vikankata fruits, herbs bearing auspicious names, gold and auspicious materials--all these are to be put into the several pots.

आदावनडुहश्चर्म जरया संहतायुषः ।
प्रशस्तलक्षणभृतः प्राचीनग्रीवमास्तरेत् ॥४३॥
ततो वृषस्य योधस्य चर्म रोहितमक्षतम् ।
सिंहस्याथ तृतीयं स्याद्व्याघ्रस्य च ततः परम् ॥४४॥

चत्वार्येतानि चर्माणि तस्यां वेद्यामुपास्तरेत् ।
शुभे मुहूर्ते सम्प्राप्ते पुष्ययुक्ते निशाकरे ॥४५॥

Slokas 43-45. - At first, the skin of a bull bearing auspicious marks, which had died after full age should be spread on the altar with the neck turned to the east. Over this, should be placed a red and unimpaired skin of a fighting bull. Over this is to be spread a lion's skin, and over that, a tiger's. This is to be done in an auspicious Muhurta when the Moon is on the star Pushya.

भद्रासनमेकतमेन कारितं कनकरजतताम्राणाम् ।
क्षीरतरुनिर्मितं वा विन्यस्यं चर्मणामुपरि ॥४६॥
त्रिविधस्तस्योच्छ्रायो हस्तः पादाधिकोऽर्धयुक्तश्च ।
माण्डलिकानन्तरजित्समस्तराज्यार्थिनां शुभदः ॥४७॥

Slokas 46-47.—The throne made of gold, silver or copper or of any milky tree is to be placed on the aforesaid skins. If its height is one cubit, one and a quarter, and one and a half cubits, it will prove beneficial to rulers of states, conquerors of neighbouring kingdoms and those who wish to bring the whole earth under their sway respectively.

अन्तर्धाय हिरण्यं तत्रोपविशेन्नरेश्वरः सुमनाः ।
सचिवाप्तपुरोहितदैवपौरकल्याणनामवृतः ॥४८॥
वन्दिजनपौरविप्रैः प्रघुष्टपुण्याहवेदनिर्घोषैः ।
समृदङ्गशङ्खतूर्यैर्मङ्गलशब्दैर्हतानिष्टः ॥४९॥

Slokas 48-49.—Having placed gold on the throne (having put some gold inside the throne), the King should sit on it with a happy mind, in the company of his ministers, trustworthy friends, preceptors, astrologers, citizens, and those having auspicious names; and with bards, townsmen and Brahmins shouting and chanting

in a chorus the Punyaha hymn and the Vedas; and all evils warded off through the auspicious sounds of tabors, conchs and other musical instruments.

अहतक्षौमनिवसनं पुरोहितः कम्बलेन सञ्छाद्य ।
कृतबलिपूजं कलशैरभिषिञ्चेत् सर्षिषा पूर्णैः ॥५०॥

Sloka 50.—Then the preceptor should anoint the King who is clad in fresh (unwashed) silken garments, and who has offered oblations and worship to the deities, with ghee contained in pots after covering him with a blanket.

अष्टावष्टाविंशतिरष्टशतं वापि कलशपरिमाणम् ।
अधिकेऽधिके गुणोत्तरमयं च मन्त्रोऽत्र मुनिगीतः ॥५१॥

Sloka 51.—The number of holy pots to be used is eight or twenty eight or a hundred and eight. The greater the number of pots consecrated, the greater will be the efficacy. The following is the hymn composed by the Senior Garga for the anointing ceremony.

आज्यं तेजः समुद्दिष्टमाज्यं पापहरं परम् ।
आज्यं सुराणामाहार आज्ये लोकाः प्रतिष्ठिताः ॥५२॥
भौमान्तरिक्षं दिव्यं वा यत्ते कल्मषमागतम् ।
सर्वं तदाज्यसंस्पर्शात् प्रणाशमुपगच्छतु ॥५३॥

Slokas 52-53.—Consecrated ghee has been mentioned as power (splendour); it is the best dispeller of sins; it is the food of the Gods; on it are established all the worlds. Whatever sin terrestrial, atmospheric or celestial—has befallen you, may all that melt away by your contact with this sanctified ghee."

कम्बलमपनीय ततः पुण्यस्नानाम्बुभिः सफलपुष्पैः ।
अभिषिञ्चेन्मनुजेन्द्रं पुरोहितोऽनेन मन्त्रेण ॥५४॥

Sloka 54.—Then, the royal priest should remove the blanket and bathe the king with the "Waters of the Royal Ablution" containing fruits and flowers, reciting the following hymns:

सुरास्त्वामभिषिञ्चन्तु ये च सिद्धाः पुरातनाः ।
ब्रह्मा विष्णुश्च रुद्रश्च साध्याश्च समरुद्गणाः ॥५५॥
आदित्या वसवो रुद्रा अश्विनौ च भिषग्वरौ ।
अदितिर्देवमाता च स्वाहा सिद्धिः सरस्वती ॥५६॥
कीर्तिर्लक्ष्मीर्धृतिः श्रीश्च सिनीवाली कुहूस्तथा ।
दनुश्च सुरसा चैव विनता कद्रुरेव च ॥५७॥
देवपत्न्यश्च या नोक्ता देवमातर एव च ।
सर्वास्त्वामभिषिञ्चन्तु दिव्याश्चाप्सरसां गणाः ॥५८॥
नक्षत्राणि मुहूर्ताश्च पक्षाहोरात्रसन्धयः ।
संवत्सरा दिनेशाश्च कलाः काष्ठाः क्षणा लवाः ॥५९॥
सर्वे त्वामभिषिञ्चन्तु कालस्यावयवाः शुभाः ।
एते चान्ये च मुनयो वेदव्रतपरायणाः ॥६०॥
सशिष्यास्तेऽभिषिञ्चन्तु सदाराश्च तपोधनाः ।
वैमानिकाः सुरगणा मनवः सागरैः सह ॥६१॥
सरितश्च महाभागा नागाः किम्पुरुषास्तथा ।
वैखानसा महाभागा द्विजा वैहायसाश्च ये ॥६२॥
सप्तर्षयः सदाराश्च ध्रुवस्थानानि यानि च ।
मरीचिरत्रिः पुलहः पुलस्त्यः क्रतुरङ्गिराः ॥६३॥
भृगुः सनत्कुमारश्च सनकोऽथ सनन्दनः ।
सनातनश्च दक्षश्च जैगीषव्यो भगन्दरः ॥६४॥
एकतश्च द्वितश्चैव त्रितो जाबालिकश्यपौ ।
दुर्वासा दुर्विनीतश्च कण्वः कात्यायनस्तथा ॥६५॥

मार्कण्डेयो दीर्घतपाः शुनःशेफो विदूरथः ।
ऊर्वः संवर्त्तकश्चैव च्यवनोऽत्रिः पराशरः ॥६६॥
द्वैपायनो यवक्रीतो देवराजः सहानुजः ।
पर्वतास्तरवो वल्ल्यः पुण्यान्यायतनानि च ॥६७॥
प्रजापतिर्दितिश्चैव गावो विश्वस्य मातरः ।
वाहनानि च दिव्यानि सर्वलोकाश्चराचराः ॥६८॥
अग्नयः पितरस्तारा जीमूताः खं दिशो जलम् ।
एते चान्ये च बहवः पुण्यसङ्कीर्त्तनाः शुभैः ॥६९॥
तोयैस्त्वामभिषिञ्चन्तु सर्वोत्पातनिबर्हणैः ।
यथाभिषिक्तो मघवानेतैर्मुदितमानसैः ॥७०॥

Slokas 55-70.—May the Gods bathe you, and the ancient Siddhas, Brahman, Vishnu, Rudra, Sadhyas, groups of Maruts, the Suns, Vasus, Rudras, the great celestial physicians, Aditi, the mother of the Gods, Svaha, Siddhi, Saraswati, Kirti, Lakshmi, Dhriti, Sree, Sineevali, Kuhu, Danu, Surasa, Vinata, Kadru, the consorts of Gods that have not been mentioned so far, and also mothers of Gods, may all these bathe you! The groups of divine nymphs, the stars, Muhurtas, Fortnights, Days, Nights, the three junctions, Years, the lords of Day (the Sun and other planets), Minutes, Seconds Moments, Lavas (the sixth part of a twinkling), all these, and other auspicious divisions of Time, may they bathe you! Sages engaged in the propogation of the Vedas, and hermits with their wives and disciples bathe you! The Vaimanikas (owners of aerial chariots), groups of Gods, Manus, Oceans Rivers, the great Serpents, Kimpurushas, Vaikhanasas, the great Brahmins, Vaihayasas, the seven seers with their wives, the Fixed Places, Marichi, Atri, Pulaha,

Pulasthya, Kratu, Angiras, Bhrigu, Sanatkumara, Sanaka, Sanandana, Sanatana, Daksha, Jaigeeshavya, Bhagandara, Ekata, Dwita, Trita, Jabali, Kasyapa, Durvasas, Durvineeta, Kanwa, Katyayana, Markandeya, Deerghatapas, Sunassepha, Viduratha, Urva, Samvarthaka, Chyavana, Atri, Parasara, Dwaipayana, Yavakreeta, Devaraja and his younger brother, Mountains, Trees, Creepers, Holy places, Prajapati, Diti, Cows, the Mothers of the Universe, Divine Vehicles, all the Worlds, the Moving and Stationary Beings, Fires, Manes, Stars, Clouds, Sky, Quarters, Water, these and many others of auspicious names bathe you with holy waters that destroy all the portents, just as Indra was anointed by all these with a happy mind!

इत्येतैश्चान्यैश्चाप्यथर्वकल्पाहितैः सरुद्रगणैः ।
कौष्माण्डमहारौहिणकुबेरहृद्यैः समृद्ध्या च ॥७१॥

Sloka 71.—With these hymns and others prescribed in the books on rituals belonging to the Atharva Veda, Rudragana (11 Anuvakas), Kausmanda (six anuvakas), Maharauhina, Kubera Hridaya and the Samriddhi Rik, the above anointing ceremony should be done.

आपोहिष्ठातिसृभिर्हिरण्यवर्णेति चतसृभिर्जप्तम् ।
कार्पासिकवस्त्रयुगं बिभृयात्स्नातो नराधिपतिः ॥७२॥

Sloka 72.—After a bath, the King should wear a pair of cotton cloths, sanctified by the three verses of the hymn commencing with आपोहिष्ठा and by the four beginning with हिरण्यवर्णा.

पुण्याहशङ्खशब्दैराचान्तोऽभ्यर्च्य देवगुरुविप्रान् ।
छत्रध्वजायुधानि च ततः स्वपूजां प्रयुञ्जीत ॥ ॥७३॥

Sloka 73.—Then the King sipping water, while the sounds of conchs and chanting of Punyaha hymns flourish, should worship Gods, Preceptors, Brahmins, his royal umbrella, banner and weapons and lastly his own guardian deity (or his usual worship to be done).

आयुष्यं वर्चस्यं रायस्पोषाभिर्क्रग्भिरेताभिः ।
परिजप्तं वैजयिकं नवं विदध्यादलङ्कारम् ॥७४॥

Sloka 74.—Then the King should wear new ornaments conducive to victory, sanctified by the verses आयुष्यं, वर्चस्यं, रायस्पोष, etc.

गत्वा द्वितीयवेदीं समुपविशेच्चर्मणामुपरि राजा ।
देयानि चैव चर्माण्युपर्युपर्येवमेतानि ॥७५॥
वृषस्य वृषदंशस्य रुरोश्च पृषतस्य च ।
तेषामुपरि सिंहस्य व्याघ्रस्य च ततः परम् ॥७६॥

Slokas 75-76.—Going to the second sacrificial altar, the King should sit on the skins which are to be placed one over another in this manner—first, the skin of a bull is placed, over this, that of a cat, over this, that of an antelope, over this, that of a spotted deer, over these, the lion's, and lastly, the tiger's over them.

मुख्यस्थाने जुहुयात् पुरोहितोऽग्निं समित्तिलघृताद्यैः ।
त्रिनयनशक्रबृहस्पतिनारायणनित्यगतिक्रग्भिः ॥७७॥

Sloka 77.—In the chief place (right side), the priest should make offerings of sacrificial twigs, sesamum, ghee, etc., into the fire with hymns addressed to Siva, Indra, Brihaspati, Narayana and Vayu.

इन्द्रध्वजनिर्दिष्टान्यग्निनिमित्तानि दर्विहूयात् ।
कृत्वाऽशेषसमाप्तिं पुरोहितः प्राञ्जलिर्व्रजेयात् ॥७८॥

Sloka 78.—The astrologer should tell the auguries, of Fire, explained in the chapter on ' Indra's Banner ' (Adh. XLIII. P. 324, *Supra*). The priest having finished all the rites, should recite the following with folded palms :

यान्तु देवगणाः सर्वे पूजामादाय पार्थिवात् ।
सिद्धिं दत्त्वा तु विपुलां पुनरागमनाय च ॥७९॥

Sloka 79.—" May all the groups of Gods depart and come back on another occasion, having now received worship at the hands of the King, and bestowed great success on him ".

नृपतिरतो दैवज्ञं पुरोहितं चार्चयेद्धनैर्बहुभिः ।
अन्यांश्च दक्षिणीयान् यथोचितं श्रोत्रियप्रभृतीन् ॥८०॥

Sloka 80.—The King then should honour the astrologer, priest and others worthy of Dakshina such as Vedic scholars, with large gifts of money according to their merits.

तथा च गर्गः ।
दत्त्वा वित्तं ब्राह्मणेभ्यो गावो हेमपरिष्कृताः ।
वास्तु युग्यं महीं रूप्यं तेभ्यश्च बहुभोजनम् ॥
शङ्खभेरीस्वनैर्दिव्यैर्गीतैश्चैव मनोहरैः ।
सम्प्राविश्य ततो राजा सचिवैः परिवारितः ॥
श्वेतकुञ्जरमारूढः श्वेतमश्वमथापि वा ।
श्वेतचन्दनलिप्ताङ्गः श्वेताम्बरधरः शुभः ॥
पुरस्ताद्विकरैर्द्विजमाशीर्वादैश्च पूजितः ।

दत्त्वाऽभयं प्रजानामाघातस्थानगान् विसृज्य पशून् ।
बन्धनमोक्षं कुर्यादभ्यन्तरदोषकृद्वर्जम् ॥८१॥

Sloka 81.—The King should please his subjects (by a proclamation to the effect of protecting them against all odds), release the animals from the hands of butchers,

and order a general amnesty to prisoners except those that threaten the internal peace of the country.

एतत्प्रयुज्यमानं प्रतिपुष्यं सुखयशोऽर्थवृद्धिकरम् ।
पुष्याद्विनार्धफलदा पौषी शान्तिः परा प्रोक्ता ॥८२॥

Sloka 82.—Should the King perform this ceremony every time the Moon is in Pushya, he would get increased happiness, fame and wealth. If it be performed at any other time, it would yield only half the benefits mentioned. For, the expiatory ceremony done during the Full Moon in the month of Pushya is declared to be the foremost.

राष्ट्रोत्पातोपसर्गेषु राहोः केतोश्च दर्शने ।
ग्रहावमर्दने चैव पुष्यस्नानं समाचरेत् ॥८३॥

Sloka 83.—The royal ablution should be performed when a kingdom is afflicted with portents and disasters (like epidemics), when there is an eclipse, when Ketu is sighted and when there is a planetary war.

नास्ति लोके स उत्पातो यो ह्यनेन न शाम्यति ।
मङ्गलं चापरं नास्ति यदस्मादतिरिच्यते ॥८४॥

Sloka 84.—There is no portent in the world that is not remedied by this; and there is no auspicious rite that surpasses this ceremony.

तथा च गर्गः ।
प्रतिपुष्येण यो राजा स्नायीत विधिपूर्वकम् ।
तस्य राष्ट्रे न सीदन्ति मर्त्या ये जन्तवो भुवि ॥

अधिराज्यार्थिनो राज्ञः पुत्रजन्म च काङ्क्षतः ।
तत्पूर्वमभिषेके च विधिरेष प्रशस्यते ॥८५॥

Sloka 85.—This ceremony is highly commendable at a king's coronation, when he aspires for the sovereignty over an empire and longs for the birth of a son.

महेन्द्रार्थमुवाचेदं बृहत्कीर्तिर्बृहस्पतिः ।
स्नानमायुःप्रजावृद्धिसौभाग्यकरणं परम् ॥८६॥

Sloka 86.—For the sake of Indra, Brihaspati of great renown taught this Ablution, which confers unique longevity, increase of offspring and happiness.

अनेनैव विधानेन हस्त्यश्वं स्नापयेत्ततः ।
तस्यामयविनिर्मुक्तं परां सिद्धिमवाप्नुयात् ॥८७॥

Sloka 87.—The King who afterwards bathes his horses and elephants in the same manner, will see them free from illness and attain great success.

Thus ends the 48th Adhyaya on "Royal Ablution."

पट्टलक्षणम् ॥४९॥ Royal Crowns.

विस्तरशो निर्दिष्टं पट्टानां लक्षणं यदाचार्यैः ।
तत्सङ्क्षेपः क्रियते मयाऽत्र सकलार्थसम्पन्नः ॥१॥

Sloka 1.—In this chapter, I am giving a summary containing all the ideas of the characteristics of royal diadems that have been treated of at length by the ancient seers (such as Kasyapa).

पट्टः शुभदो राज्ञां मध्येऽष्टावङ्गुलानि विस्तीर्णः ।
सप्त नरेन्द्रमहिष्याः षड् युवराजस्य निर्दिष्टः ॥२॥
चतुरङ्गुलविस्तारः पट्टः सेनापतेर्भवति मध्ये ।
द्वे च प्रसादपट्टः पञ्चैते कीर्तिताः पट्टाः ॥३॥

Slokas 2-3.—The crown of a King, should, to be auspicious, have an expansion of eight digits in the

middle; that of the queen, of seven digits; that of the Yuvaraja, of six; that of the commander of the army, of four; and that of the royal protege, of two digits. These are the five kinds of crowns that have been mentioned.

सर्वे द्विगुणा यामा मध्यार्धेन पार्श्वविस्तीर्णाः।
सर्वे च शुद्धकाञ्चनविनिर्मिताः श्रेयसो वृद्ध्यै ॥४॥

Sloka 4.—All these crowns must have a length double their respective expansion, while the expansion on the sides is half that of the middle. All these made of pure gold increase prosperity and happiness.

पञ्चशिखो भूमिपतेस्त्रिशिखो युवराजपार्थिवमहिष्योः।
एकशिखः सैन्यपतेः प्रसादपट्टो विना शिखया ॥५॥

Sloka 5.—A royal crown has five crests; that of the Yuvaraja and the Queen, three; that of the commander, only one; and that of the royal protege is without any crest.

क्रियमाणं यदि पत्रं सुखेन विस्तारमेति पट्टस्य।
वृद्धिजयौ भूमिपतेस्तथा प्रजानां च सुखसम्पत् ॥६॥

Sloka 6.—When the gold sheet for the crown expands easily while it is being prepared, it augurs prosperity and victory to the King and great happiness to the subjects.

जीवितराज्यविनाशं करोति मध्ये व्रणः समुत्पन्नः।
मध्ये स्फुटितस्त्याज्यो विघ्नकरः पार्श्वयोः स्फुटितः ॥७॥

Sloka 7.—A dent or hole in the middle of the crown, when it is under preparation, produces loss of life and kingdom. If it breaks in the middle, it should be discarded. One that breaks in the sides produces obstacles.

क्रियमाणं यदा पत्रं मध्ये स्फुटति भिद्यते ।
तदा नृपभयं प्रोक्तं यस्यार्थे वा प्रकल्पितम् ॥
सुलक्षणं प्रमाणस्थं सुकरं च हितावहम् ।
सुरूपं दर्शनीयं च प्रजानां वृद्धिदं स्मृतम् ॥

अशुभनिमित्तोत्पत्तौ शास्त्रज्ञः शान्तिमादिशेद्राज्ञः ।
शस्तनिमित्तः पट्टो नृपराष्ट्रविवृद्धये भवति ॥८॥

Sloka 8.—At the appearance of evil symptoms, a man learned in this science should prescribe expiatory rites to the king. A crown attended with commendable signs tends to the prosperity of the King as well as of the kingdom.

Thus ends the 49th Adhyaya on "Royal Crowns."

खड्गलक्षणम् ॥५०॥ Signs of Swords.

अङ्गुलशतार्धमुत्तम ऊनः स्यात्पञ्चविंशतिः खड्गः ।
अङ्गुलमानाज्ज्ञेयो व्रणोऽशुभो विषमपर्वस्थः ॥१॥

Sloka 1.—A sword of the best type measures fifty inches, while one of the smallest type, twenty five. A dent in an odd inch in the measurement of the sword is to be considered as foreboding evil.

श्रीवृक्षवर्धमानातपत्रशिवलिङ्गकुण्डलाब्जानाम् ।
सदृशा व्रणाः प्रशस्ता ध्वजायुधस्वस्तिकानां च ॥२॥

Sloka 2.—Dents resembling in shape a Bilva tree, Vardhamana figure, umbrella, Siva's emblem, ear-ring, lotus, flag, weapon and Swastika mark are auspicious.

कृकलासकाककङ्कक्रव्यादकबन्धवृश्चिकाकृतयः ।
खड्गे व्रणा न शुभदा वंशानुगताः प्रभूताश्च ॥३॥

Sloka 3.—The dents resembling a lizard, crow, heron, carcass-eating bird, truncated body and scorpion and many dents in the upper part of the sword are not auspicious.

स्फुटितो ह्रस्वः कुण्ठो वंशच्छिन्नो न दृश्यनोऽनुगतः ।
अस्वन इति चानिष्टः प्रोक्तविपर्यस्त इष्टफलः ॥४॥

Sloka 4.—A sword that has a breach, is too short, blunt, cut at the top, not appealing to the eye and the mind, and without resonance betokens misery; whereas one with characteristics contrary to the above will yield good results.

क्वणितं मरणायोक्तं पराजयाय प्रवर्तनं कोशात् ।
स्वयमुद्दीर्णे युद्धं ज्वलिते विजयो भवति खड्गे ।।५॥

Sloka 5.—The sounding of a sword by itself forebodes the owner's death; its not coming out of its sheath, defeat: its coming out of the sheath by itself indicates war; and its blazing leads to victory.

नाकारणं विवृणुयान्न विघट्टयेच्च
पश्येन्न तत्र वदनं न वदेच्च मूल्यम् ।
देशं न चास्य कथयेत् प्रतिमानयेन्न
नैव स्पृशेन्नृपतिरप्रयतोऽसियष्टिम् ॥६॥

Sloka 6.—The King should not unsheath the sword without any reason, nor brandish it, nor see his own face in it, nor mention its price, nor tell the place of its origin, nor measure it, nor, without purity, touch the blade.

गोजिह्वासंस्थानो नीलोत्पलवंशपत्रसदृशश्च ।
करवीरपत्रशूलाग्रमण्डलाग्राः प्रशस्ताः स्युः ॥७॥

Sloka 7.—The best swords are those that are shaped like a cow's tongue, blue-lily petal, bamboo-leaf, and

Karaveera leaf, as well as those that have a pointed and round tip.

निष्पन्नो न च्छेद्यो निकषैः कार्यः प्रमाणयुक्तः सः ।
मूले म्रियते स्वामी जननी तस्याग्रतश्छिन्ने ॥८॥

Sloka 8.—If a sword that has been made is too long, the surplus length should not be cut off, but it should be made to have the required length by rubbing it against a file. If it is cut at the bottom, the owner will die; and if at the tip, his mother.

तथा च काश्यपः ।
उत्पन्नो न पुनश्छेद्यो निष्पन्नो यः प्रमाणतः ।
मुष्ट्या भङ्गे म्रियेत्स्वामी तदग्रे तस्य मातरम् ॥
तस्मान्न छेदयेत् खड्गमात्मनोऽशुभदं यतः ।
निघर्षणैः प्रमाणस्थः कार्यो येन शुभो भवेत् ॥

यस्मिन् त्सरुप्रदेशे व्रणो भवेत्तद्वदेव खड्गस्य ।
वनितानामिव तिलको गुह्ये वाच्यो मुखे दृष्ट्वा ॥९॥

Sloka 9.—An injury in a particular part of the hilt shows a similar one in the corresponding part of the sword, just as a mole on the face of ladies does the existence of a similar one in their private parts.

अथवा स्पृशति यदङ्गं प्रष्टा निस्त्रिंशभृत्तदवधार्य ।
कोशस्थस्यादेश्यो व्रणोऽस्ति शास्त्रं विदित्वेदम् ॥१०॥

Sloka 10.—Noting the particular limb touched by a swordsman who questions a diviner about injuries in the sword, the latter should declare the injury to exist in the particular part of the sword kept in the sheath, by understanding the following rules thereon.

To find out if there are dents at all on the sword, one should find out the Lagna at the time: if there are malefics in the Kendras, surely there will be some flaw in the sword.

शिरसि स्पृष्टे प्रथमेऽङ्गुले द्वितीये ललाटसंस्पर्शे ।
भ्रूमध्ये च तृतीये नेत्रे स्पृष्टे चतुर्थे च ॥११॥
नासौष्ठकपोलहनुश्रवणग्रीवांसके च पञ्चाद्याः ।
उरसि द्वादशसंस्थस्त्रयोदशे कक्षयोर्ज्ञेयः ॥१२॥
स्तनहृदयोदरकुक्षीनाभौ तु चतुर्दशादयो ज्ञेयाः ।
नाभिमूले कटयां गुह्ये चैकोनविंशतितः ॥१३॥
ऊर्वोर्द्वाविंशे स्याद्वोर्मध्ये त्रयस्त्रयोविंशे ।
जानुनि च चतुर्विंशे जङ्घायां पञ्चविंशे च ॥१४॥
जङ्घामध्ये गुल्फे पाष्ण्यां पादे तदङ्गुलीष्वपि च ।
षड्विंशतिकाद्यावत्त्रिंशदिति मतेन गर्गस्य ॥१५॥

Slokas 11-15.—When the querist touches his head, the dent or injury will be in the first digit of the sword; when the forehead, in the second; when the space between the brows, in the third; when an eye, in the fourth; when the nose, in the fifth; when the lip, in the sixth; when the cheek, in the seventh; when the chin, in the eighth; when the ear, in the ninth; when the neck, in the tenth; when the shoulder, in the eleventh; when the chest, in the twelfth; when the armpits, in the thirteenth; when the breast, heart, stomach, abdomen and navel, in the fourteenth, fifteenth, sixteenth, seventeenth and eighteenth respectively; when the bottom of the navel, in the nineteenth; when the hips, in the twentieth; when the private parts, in the twenty-first; when the thighs, in the twenty second; when between the thighs, in the twenty-third; when the knee, in the twenty-fourth; when the shank, in the twenty-fifth; when between the shanks, ankles, heels, foot and toes, in the twenty-sixth, twenty-seventh, twenty-eighth,

twenty-ninth and thirtieth respectively, according to the authority of sage Garga.

तथा च गर्गः ।
शिरो ललाटं भ्रूमध्यं नेत्रघ्राणकपोलकम् ।
हनुश्रोत्रं तथा ग्रीवा स्कन्धौ वक्षश्च कक्षकम् ॥
स्तनौ हृत्कोऽकुक्षी च नाभिस्तन्मूलमेव च ।
कटिगुह्योरुमध्यं च जानुजङ्घे तयोरधः ॥
गुल्फं पार्ष्णिस्तथापादमङ्गुलिस्पर्शने ध्रुवम् ।
मूलात्प्रभृति खड्गेऽपि व्रणं त्रिंशाङ्गुलं वदेत् ॥

पुत्रमरणं धनाप्तिर्धनहानिः सम्पदश्च बन्धश्च ।
एकाद्यङ्गुलसंस्थैर्व्रणैः फलं निर्दिशेत्क्रमशः ॥१६॥
सुतलाभः कलहो हस्तिलब्धयः पुत्रमरणधनलाभौ ।
क्रमशो विनाशवनितासिचित्तदुःखानि षट्प्रभृति ॥१७॥
लब्धिर्हानिस्त्रीलब्धयो वधो वृद्धिमरणपरितोषाः ।
ज्ञेयाश्चतुर्दशादिषु धनहानिश्चैकविंशे स्यात् ॥१८॥
वित्तास्थिरनिर्वाणं धनागमो मृत्युसम्पदोऽस्वत्वम् ।
ऐश्वर्यमृत्युराज्यानि च क्रमात्त्रिंशदिति यावत् ॥१९॥

Slokas 16-19.—The effects that have to be predicted of the dents in the first five digits of the sword are severally, death of sons, acquisition of wealth, loss of wealth, all round prosperity and confinement; in the next eight digits (up to 13th) severally, birth of sons, quarrel, acquisition of elephants, death of sons, incoming of wealth, death, acquisition of wives and mental affliction: in the next eight (from 14th to 21st) severally, (14) acquisition of wealth, (15) loss of money, (16) acquisition of women, (17) death, (18) increase of wealth, happiness, etc., (19) death, (20) happiness and (21) loss of money; and in the last nine (21 to 30), they are respectively (22) getting

money, (23) death, without salvation, (24) obtaining of wealth, (25) death, (26) prosperity, (27) penury, (28) lordship, (29) death and (30) kingdom.

परतो न विशेषफलं विषमसमस्तास्तु पापशुभफलदाः ।
कैश्चिदफलाः प्रदिष्टास्त्रिंशत्परतोऽग्रमिति यावत् ॥२०॥

Sloka 20.—If there be defects beyond the thirtieth digit, the effects thereof are negligible; but in the odd and even digits, they prove auspicious and harmful respectively; while according to some sages (*e. g.* Parasara) the injuries beyond the thirtieth inch up to the end have no effects whatsoever.

तथा च गर्गः ।

अङ्गुलानि च पञ्चाशत्प्रधानः खड्ग उच्यते ।
तदर्धको निकृष्टः स्यात्तन्मध्ये मध्यमः स्मृतः ॥
विषमाङ्गुलसंस्थो यो व्रणः सोऽनिष्टदः स्मृतः ।
शुभः समाङ्गुलस्थस्तु मध्यगो मध्यमः स्मृतः ॥
त्रिंशद्यावद्विनिर्दिष्टमङ्गुलानां फलं ततः ।
षोडशाङ्गुलगो ज्ञेयो व्रणो मध्यफलप्रदः ॥

करवीरोत्पलगजमदघृतकुङ्कुमकुन्दचम्पकसगन्धः ।
शुभदोऽनिष्टो गोमूत्रपङ्कमेदःसदृशगन्धः ॥२१॥
कूर्मवसासृक्क्षारोपमश्च भयदुःखदो भवति गन्धः ।
वैदूर्यकनकविद्युत्प्रभो जयारोग्यवृद्धिकरः ॥२२॥

Slokas 21-22.—A sword having the smell of the Karaveera flower, the blue-lily, elephant's ichor, ghee, saffron, round jasmine or Champaka, indicates prosperity, whereas one with the smell of cow's urine, salt or fat bodes evil. Similarly, one with the smell of tortoise, marrow, blood or salt produces danger and misery, and one with the lustre of beryl, gold or lightning leads to victory, health and prosperity.

इदमौशनसं च शस्त्रपानं रुधिरेण श्रियमिच्छतः प्रदीप्ताम् ।
दधिषा गुणवत्सुताभिलिप्सोः सलिलेनाक्षयमिच्छतश्च वित्तम् ॥२३॥
वडवोष्ट्रकरेणुदुग्धपानं यदि पापेन समीहितेऽर्थसिद्धिम् ।
झषपित्तमृगाश्ववस्तदुग्धैः करिहस्ताच्छिदये सतालगर्भैः ॥२४॥

Slokas 23-24.—The following are the drinks prescribed by sage Usanas for the sword: one wishing for very great wealth should give a drink of blood by the sword; for begetting a virtuous son, a drink of ghee; for inexhaustible wealth, one of water; for the acquisition of money by sinful means, one of the milk of mare, camel or elephant; and for cutting the trunks of elephants, one of fish-bile, deer-milk, horse-milk, and goat-milk, mixed with the toddy of palm trees.

आर्कं पयो हुडुविषाणमषीसमेतं
पारावताखुशकृता च युतः प्रलेपः ।
शस्त्रस्य तैलमथितस्य ततोऽस्य पानं
पश्चाच्छितस्य न शिलासु भवेद्विघातः ॥२५॥

Sloka 25.—A sword rubbed with gingelly oil and then smeared with an unguent prepared with the milky juice of Arka plant, the cleaned powder of goat's horn and the excreta of doves and mice must be given any of the drinks mentioned in the previous two verses, and afterwards whetted; such a sword will not break against stones.

क्षारे कदल्या मथितेन युक्ते दिनोषिते पायितमायसं यत् ।
सम्यक् शितं चाश्मनि नैति भङ्गं न चान्यलोहेष्वपि तस्य कौण्ठ्यम् ॥

Sloka 26.—An iron weapon treated with a day-old drink made of the burnt powder of plantains (or its rib) mixed with butter-milk, and then sharpened properly, will not break on stones, nor become blunt on other iron instruments.

Thus ends the 50th Adhyaya on "Signs of Swords."

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अङ्गविद्या ॥५१॥ Prediction through Limbs.

This chapter is probably spurious. So says Bhattotpala. But it will be seen that the author has himself referred to this subject, *viz*, Anga Vidya, in Adhyaya II *supra* (P. 15, lines 2, 3).

दैवज्ञेन शुभाशुभं दिगुदितस्थानाहृतानीक्षता
वाच्यं प्रष्टृनिजापराङ्गघटनां चालोक्य कालं धिया ।
सर्वज्ञो हि चराचरात्मकतयाऽसौ सर्वदर्शी विभु-
श्चेष्टाव्याहृतिभिः शुभाशुभफलं सन्दर्शयत्यर्थिनाम् ॥१॥

Sloka 1.—An astrologer should predict good and bad effects on observing carefully the direction, speech, place and articles brought at the time, also taking into consideration the behaviour of the limbs of the questioner with reference to himself or to another person and the particular time of his query. For, Time which is Omniscient, All-powerful, and All-seeing, on account of its being the Soul (sustainer) of all beings—moveable and stationary—shows good and bad effects through the bodily movements and utterances of the querists.

स्थानं पुष्पसुहासिभूरिफलभृत्सुस्निग्धकृत्तिच्छदा-
सत्पक्षिच्युतशस्तसंज्ञिततरुच्छायोपगूढं समम् ।
देवर्षिद्विजसाधुसिद्धनिलयं सत्पुष्पसस्योक्षितं
सत्स्वाद्वदकनिर्मलत्वजनिताह्लादं च सच्छाद्वलम् ॥२॥

Sloka 2.—The place favourable for a query is one which is even (without depressions and elevations), covered with the shade of trees that smile with flowers, are laden with fruits, have glossy barks and leaves, are devoid of ill-omened birds and bear auspicious names; which is the abode of Gods, sages, Brahmins, virtuous men and Siddhas, which is endowed with fragrant

flowers and crops, which pleases the heart through the limpidity of its sweet water and which is covered with beautiful green grass.

छिन्नभिन्नकृमिखातकण्टकिपुष्टरूक्षकुटिलैर्न सत्कुजैः ।
क्रूरपक्षियुतनिन्द्यनामभिः शुष्कशीर्णबहुपर्णचर्मभिः ॥३॥

Sloka 3.—Inauspicious is a place abounding in trees which are cut, split, worm-eaten, thorny, scorched, coarse, crooked, inhabited by ill-omened birds, bearing censurable names and having many withered leaves and barks fallen.

श्मशानशून्यायतनं चतुष्पथं तथाऽमनोज्ञं विषमं सदोषरम् ।
अवस्कराङ्गारकपालभस्माभिश्चितं तुषैः शुष्कतृणैर्न शोभनम् ॥४॥

Sloka 4.—Equally inauspicious is a place such as the burial ground, a desolate shrine, a place where four roads meet, one that does not appeal to the heart, rugged ground, a sandy place, one that is covered with rubbish, charcoal, potsherds, ashes, husks and dry grass.

प्रव्रजितनग्नापितरिपुबन्धनसौनिकैस्तथा श्वपचैः ।
कितवयतिपीडितैर्युतमायुधमाध्वीकविक्रयैर्न शुभम् ॥५॥

Sloka 5.—Similarly unfavourable will be places that are occupied by ascetics, naked persons, barbers, enemies, butchers, dog-eaters, gamblers, hermits, sick persons as well as a prison, armoury, apiary or shops where honey is sold.

प्रागुत्तरेशाश्च दिशः प्रशस्ताः प्रष्टुर्न वाय्वम्बुयमाग्निरक्षः ।
पूर्वाह्णकालेऽस्ति शुभं न रात्रौ सन्ध्याद्वये प्रश्नकृतोऽपराह्णे ॥६॥

Sloka 6.—The best directions for a query are the East, North and North-east; North-west, West, South and South-east and South-west are unfavourable for the

querist. The morning time is beneficial, while the night and the two twilights and the afternoon are not favourable.

Cf. पराशरः ।

वेलाः सर्वाः प्रशस्यन्ते पूर्वाह्णे परिपृच्छताम् ।
सन्ध्ययोरपराह्णे तु क्षपायां तु विगर्हिताः ॥

यात्राविधाने हि शुभाशुभं यत् प्रोक्तं निमित्तं तदिहापि वाच्यम् ।
दृष्ट्वा पुरो वा जनताहृतं वा प्रष्टुः स्थितं पाणितलेऽथ वस्त्रे ॥७॥

Sloka 7.—The same good and bad effects as well as fore-tokens as were given in connection with the marching of a sovereign (*Vide* sloka 12 of Ch. XLIII. *supra*) should be taken into consideration here also. The prediction may also be made by observing the articles brought at the time by others, what is in front of the querist, or what is in his hand or on his clothes.

अथाङ्गान्यूर्वोष्ठस्तनवृषणपादं च दशना
भुजौ हस्तौ गण्डौ कचगलनखाङ्गुष्ठमपि यत् ।
सशङ्खं कक्षांसं श्रवणगुदसन्धीति पुरुषे
स्त्रियां भ्रूनासास्फिग्वलिकटिसुलेखाङ्गुलिचयम् ॥८॥

जिह्वा ग्रीवा पिण्डिके पार्ष्णियुग्मं जङ्घे नाभिः कर्णपाली कुकाटी ।
वक्त्रं पृष्ठं जत्रुजान्वस्थिपार्श्वं हृत्तालक्षी मेहनोरस्त्रिकं च ॥९॥

नपुंसकाख्यं च शिरो ललाटमाश्वाद्यसञ्ज्ञैरपरैश्चिरेण ।
सिद्धिर्भवेज्जातु नपुंसकैर्नो रूक्षक्षतैर्भग्नकृशैश्च पूर्वैः ॥१०॥

Slokas 8-10.—The following are the masculine limbs: thighs, lips, breasts, testicles, feet, teeth, arms, hands, cheeks, hairs, throat, nails, thumbs, the frontal bone, armpits, shoulders, the ears, the anus and the joints. The feminine limbs are the brows, nose, buttocks, folds

in the belly, hips, the lines on the palm, fingers, the tongue, neck, the hind parts of the shanks, the heels, the shanks, the navel, the ear-lobes, the outer-edge of the ear and the nape of the neck; and the following are the neuter limbs: the face, back, collar bone, the knees, bones, the sides, the heart, the palate, the eyes, the male genital organ, the chest, the end of the spine, the head and forehead. If the querist should touch a limb of the first group, the success of the task should be achieved immediately; if a limb of the second group, the success will be delayed, while in the last group, it is improbable. Even in the case of the limbs of the first two groups, if they are coarse, injured, cut or lean, success will not be achieved.

स्पृष्टे वा चालिते वाऽपि पादाङ्गुष्ठेऽक्षिरुग्भवेत् ।
अङ्गुल्यां दुहितुः शोकं शिरोघाते नृपाद्भयम् ॥११॥

Sloka 11.—When the big toe is touched or shaken, the querist will suffer from eye-disease. When a finger is touched, trouble for his daughter will arise. When he strikes the head, there will be trouble from the King.

विप्रयोगमुरसि स्वगात्रतः कर्पटाहृतिरनर्थदा भवेत् ।
स्वात्प्रियाप्तिरभिगृह्य कर्पटं पृच्छतश्चरणपाद्ययोजितुः ॥१२॥

Sloka 12.—When the querist touches the chest, he will suffer separation; leaving off his cloth from his body denotes the befalling of a dire calamity. If he draws a piece of cloth towards himself and joins his feet together, he will achieve his cherished object.

पादाङ्गुष्ठेन विलिखेद्भूमिं क्षेत्रोत्थचिन्तया ।
हस्तेन पादौ कण्डूयेत्तस्य दासीमयी च सा ॥१३॥

Sloka 13.—If he scratches the earth with his big toe, his thoughts will be about lands. If he scratches the feet with his hand, they are about a maid servant.

तालभूर्जपटदर्शनेऽशुकं चिन्तयेत्कचतुषास्थिभस्मगम् ।
व्याधिराश्रयति रज्जुजालकं वल्कलं च समवेक्ष्य बन्धनम् ॥१४॥

Sloka 14.—When the querist is looking at palm-leaves or birch-bark, his thoughts are about garments; when he is standing on hair, husk, bone or ashes, he will be afflicted with disease; and when he stands on or looks at ropes, nets or barks, he will be imprisoned.

पिप्पलीमरिचशुण्ठिवारिदै रोध्रकुष्ठवसनाम्बुजीरकैः ।
गन्धमांसिशतपुष्पया वदेत्पृच्छतस्तगरकेण चिन्तयेत् ॥१५॥
स्त्रीपुरुषदोषपीडितसर्वाध्वसुतार्थधान्यतनयानाम् ।
द्विचतुष्पदक्षितीनां विनाशतः कीर्त्तितैर्दृष्टैः ॥१६॥

Slokas 15-16.—If long pepper (திப்பிலி), black pepper, dried ginger, cyperus grass, lodhra, costus, cloth, water, cumin seeds, gandhamamsi, dill or Tagara be seen or mentioned by the querist, his thoughts will be about a woman's fault, a man's fault, a person in distress, loss of everything, missing of the road, loss of children, loss of money, destruction of corn, son's death, loss of bipeds (beasts with cloven hoofs), loss of quadrupeds and destruction of lands respectively.

न्यग्रोधमधुकतिन्दुकजम्बूप्लक्षाम्रबदरजातिफलैः ।
धनकनकपुरुषलोहांशुकरूप्यौदुम्बरास्त्रिरपि करगैः ॥१७॥

Sloka 17.—When the querist holds in his hand the fruits of Banyan tree, Madhuka, Tinduka, Jambu, Plaksha, mangoes, and Jujube, he will get respectively money, gold, servants, iron, silken cloths, silver and copper.

धान्यपरिपूर्णपात्रं कुम्भः पूर्णः कुटुम्बवृद्धिकरौ ।
गजगोशुनां पुरीषं धनयुवतिसुहृद्विनाशकरम् ॥१८॥

Sloka 18.—When he sees a vessel filled with corn or a pot full of water, his family will prosper. The sight of the dung of elephants, cows and dogs proves severally destructive to wealth, young ladies and friends.

पशुहस्तिमहिषपङ्कजरजतव्याघ्रैर्लभेत सन्दृष्टैः ।
अविधननिवसनमलयजकौशेयाभरणसङ्घातम् ॥१९॥

Sloka 19.—When he sees a cow, elephant, buffalo, lotus, silver or tiger. he will obtain woollen articles, wealth, garments, sandal paste, silken cloths or collection of ornaments respectively.

पृच्छा वृद्धश्रावकसुपरिव्राड्दर्शने नृभिर्विहिता ।
मित्रद्यूतार्थभवा गणिकानृपसूतिकार्थकृता ॥२०॥

Sloka 20.—When the querist looks at an old Kapalika (a Saiva monk wearing skulls), his enquiry is about friends or gambling; when he looks at an ascetic of a high order, it is about a courtesan, king or woman in child-bed.

शाक्योपाध्यायार्हन्निर्ग्रन्थनिमित्तनिगमकैवर्त्तैः ।
चौरचमूपतिवणिजां दासीयोधापणस्थवध्यानाम् ॥२१॥

Sloka 21.—If he sees a Buddhist monk, a teacher, a Jain monk, a naked fakir, a sooth-sayer, a trader of a city or a fisherman, his thought concerns respectively a thief, the commander of army, a merchant, a female servant, a soldier, a shop-keeper or a condemned criminal.

तापसे शौण्डिके दृष्टे प्रोषितं पशुपालनम् ।
हृद्रतं पृच्छकस्य स्यादुञ्छवृत्तौ विपन्नता ॥२२॥

Sloka 22.—When he looks at an ascetic, a toddy-seller or one engaged in gleaning corn, his thought is severally about some body who has gone abroad, tending cattle or one that has come to grief.

इच्छामि प्रष्टुं भण पश्यत्वार्यः समादिशेत्युक्ते ।
संयोगकु टुम्बो थ लाभैश्वर्योद्गता चिन्ता ॥२३॥

Sloka 23.—If the querist uses the expressions, *viz.*, "I should like to ask", "please tell", "your honour may see" and "kindly predict", his thoughts are about some meeting, his family, profit and lordship (authority) respectively.

निर्दिशेति गदिते जयाध्वजा प्रत्यवेक्ष्य मम चिन्तितं वद ।
आशु सर्वजनमध्यग त्वया दृश्यतामिति च बन्धुचौरजा ॥२४॥

Sloka 24.—If he says 'Predict', he thinks of victory or travelling. If he says 'Think and tell my thoughts', his thought is about a relative; and if he runs to the astrologer in the midst of a crowd and tells "Find out quickly", it is about a thief.

अन्तःस्थेऽङ्गे स्वजन उदितो बाह्यजे बाह्य एव
पादाङ्गुष्ठाङ्गुलिकलनया दासदासीजनः स्यात् ।
जङ्घे प्रेष्यो भवति भगिनी नाभितो हृत्स्वभार्या
पाण्यङ्गुष्ठाङ्गुलिचयकृतस्पर्शने पुत्रकन्ये ॥२५॥
मातरं जठरे मूर्ध्नि गुरुं दक्षिणवामकौ ।
बाहू भ्राताऽथ तत्पत्नी स्पृष्ट्वैवं चौरमादिशेत् ॥२६॥

Slokas 25-26.—If the questioner touches an internal Part of the body, the thief is one belonging or related to the family; if an external part, it is an outsider; if a big toe, a man-servant; if a toe, a maid-servant; if the

shanks, a labourer (messenger); if the navel, his own sister; if the heart, his own wife; if a thumb, his son; if the fingers, his daughter; if he touches his stomach, the thief is to be found in his mother; If the head, in his father (or teacher); and if the right and left arms, in his brother and brother's wife respectively. Thus prediction of theft has to be made from the touch of the limbs.

अन्तरङ्गमवमृच्य बाह्यगस्पर्शनं यदि करोति पृच्छकः ।
श्लेष्ममूत्रशकृतस्त्यजत्यथो पातयेत्करतलस्थवस्तु चेत् ॥२७॥
भृशमवनामिताङ्गपरिमोटनतोऽप्यथवा
जनधृतरिक्तभाण्डमवलोक्य च चौरजनम् ।
हृतपतितक्षतास्मृतविनष्टविभग्नगतो-
न्मुषितमृताद्यनिष्टरवतो लभते न हृतम् ॥२८॥

Slokas 27-28.—The following are the indications for the non-recovery of the stolen properties: The querist touches an external part of the body after an internal one; or spits phlegm, passes urine or evacuates the bowels; or drops something from his hand; or bends some limb extremely and cracks it; or beholds empty pots carried by people or thieves; or hears ominons words such as "taken away, fallen, injured, forgotten, lost, broken, gone, stolen, dead" and the like.

निगदितमिदं यत्तत्सर्वं तुषास्थिविषादिकैः
सह मृतिकरं पीडार्त्तानां समं रुदितक्षुतैः ।
अवयवमपि स्पृष्ट्वान्तःस्थं दृढं मरुदाहरे
दतिबहु तदा भुक्त्वाऽन्नं संस्थितः सुहितो वदेत् ॥२९॥

Sloka 29.—All the signs mentioned above when coupled with the sight of husks, bones, poison, etc., or with the sound of weeping and sneezing (or injury ?),

forebode death to men attacked by illness. If the querist touches an internal limb, belches aloud, it is to be guessed that he is quite happy after a sumptuous feast.

ललाटस्पर्शनाच्छूकदर्शनाच्छालिजौदनम् ।
उरःस्पर्शात् षष्टिकाख्यं ग्रीवास्पर्शे च यावकम् ॥३०॥

Sloka 30.—If he touches his fore-head or sees corn with thorns, it is to be inferred that he has eaten boiled rice; if he touches his breast, food consisting of षष्टिक corn; and if he touches the neck, his food has been of barley.

कुक्षिकुचजठरजानुस्पर्शे माषाः पयस्तिलयवाग्वः ।
आस्वादयते चोष्ठौ लिहते मधुरं रसं ज्ञेयम् ॥३१॥

Sloka 31.—If he touches the abdomen, paps, stomach or knee, he must have eaten black gram, milk, sesamum or rice gruel; if he smaks or licks his lips, he must have tasted sweet dishes.

विसृके स्फोटयेज्जिह्वामाम्ले वक्त्रं विकूणयेत् ।
कटुकेऽथ कषायेऽथ हिक्केत् ष्ठीवेच्च सैन्धवे ॥३२॥

Sloka 32.—If he strikes his tongue against the corner of the mouth, it is to be inferred that he has eaten something sour; if he makes his mouth wry, something pungent; if he hiccoughs, something astringent; and if he spits, something salt.

श्लेष्मत्यागे शुष्कतिक्तं तदल्पं वा क्रव्यादं प्रेक्ष्य वा मांसमिश्रम् ।
भ्रूगण्डौष्ठस्पर्शने शाकुनं तद्ब्रुक्तं तेनेत्युक्तमेतन्निमित्तम् ॥३३॥

Sloka 33.—If he spits phlegm, it is clear that he has eaten a small quantity of something dry and bitter; if there is the sight of a carnivorous animal, something mixed with meat; if he touches the brows, cheeks

or lips, food consisting of bird's meat. Thus, the signs for predicting food eaten have been stated.

मूर्धगलकेशहनुशङ्खकर्णजङ्घं वस्तिं च स्पृष्ट्वा ।
गजमहिषमेषशूकरगोशशमृगमाहिषमांसयुग्भुक्तम् ॥३४॥

Sloka 34.—If the person touches the head, throat, hair, chin, frontal bone, ear, shank for anus, he must have eaten the flesh of elephant, buffalo, sheep, hog, cow, hare, deer, or buffaloe's meat mixed with others, in order.

दृष्टे श्रुतेऽप्यशकुने गोधामत्स्यामिषं वदेद्भुक्तम् ।
गर्भिण्या गर्भस्य च निपतनमेवं प्रकल्पयेत्प्रश्ने ॥३५॥

Sloka 35.—When an evil omen is seen or heard, it is to be predicted that the man has eaten the flesh of lizards or fish. In a similar manner, the prognostication of abortion of a pregnant woman should be made at a query ; *i.* e., if there are evil omens at the time of consultation, there will be miscarriage.

पुंस्त्रीनपुंसकाख्ये दृष्टेऽनुमिते पुरःस्थिते स्पृष्टे ।
तज्जन्म भवति पानान्नपुष्पफलदर्शने च शुभम् ॥३६॥

Sloka 36.—At a query as to what would be the sex of the child to be born, if a man is seen, inferred, present or touched, the birth of a boy is to be predicted ; if it is a woman that is seen, etc., a girl ; and if it is a eunuch, a eunuch will be born. The child-birth will be easy and happy if drink, food, fruits and flowers are sighted at the time.

अङ्गुष्ठेन भ्रूदरं वाङ्गुलिं वा स्पृष्ट्वा पृच्छेद्गर्भचिन्ता तदा स्यात् ।
मध्वाज्याद्यैर्हेममरत्नप्रवालैरग्रस्थैर्वा मातृधाऽऽत्मजैश्च ॥३७॥

Sloka 37.—When a woman touches with the thumb her eye-brow, stomach or finger at a query, she must then be thinking of the child in the womb. The same prediction should be made when honey, ghee and such other things or gold, gems and corals, or her mother, nurse and children are in front of her.

गर्भयुता जठरे करगे स्याद्दुष्टनिमित्तवशात्तदुदासः ।
कर्षति तज्जठरं यदि पीठोत्पीडनतः करगे च करेऽपि ॥३८॥

Sloka 38.—If, at a query, a woman touches the belly with her hand, it may be predicted that she is pregnant; but if there should be evil omens at the time, she may have abortion. The same will take place when she pulls out her belly owing to the pain given by her seat. or puts one hand over the other.

घ्राणाया दक्षिणे द्वारे स्पृष्टे मासोत्तरं वदेत् ।
वामेऽब्दौ कर्ण एवं मा द्विचतुर्भ्रः श्रुतिस्तने ॥३९॥

Sloka 39.—When she touches the right nostril, she may conceive a month hence; when the left nostrial or the left year, two years hence; when the right ear or the breasts, two months or four months hence respectively.

वेणीमूले त्रीन् सुतान् कन्यके द्वे कर्णे पुत्रान् पञ्च हस्ते त्रयं च ।
अङ्गुष्ठान्ते पञ्चकं चानुपूर्व्या पादाङ्गुष्ठे पार्ष्णियुग्मेऽपि कन्याम् ॥४०॥

Sloka 40.—If she touches the root of her braid, she will give birth to three sons and two daughters; if the ears, five sons; if the hands, three sons; if the little finger, one son; if the ring finger, two sons; if the middle, three sons; if the fore-finger, four sons; and if the thumb, five sons. If she touches the big toes or the heels, she will give birth to a daughter.

सव्यासव्योरुसंस्पर्शे सुते कन्यासुतद्वयम् ।
स्पृष्टे ललाटमध्यान्ते चतुस्तितनया भवेत् ॥४१॥

Sloka 41.—If she touches her right thigh, she will give birth to two girls; if the left thigh, to two boys; if the middle of the forehead, to four sons, and if the end of the fore-head, to three sons.

शिरोललाटभ्रूकर्णगण्डं हनुरदा गलम् ।
सव्यापसव्यस्कन्धश्च हस्तौ चिबुकनालकम् ॥४२॥
उरः कुचं दक्षिणमप्यसव्यं हृत्पार्श्वमेवं जठरं कटिश्च ।
स्पिक्पायुसन्ध्यूरुयुगं च जानू जङ्घेऽथ पादाविति कृत्तिकादौ ॥४३॥

Slokas 42-43.—When the pregnant woman touches the head, fore-head, brows, ears, cheeks, lower part of chin, teeth, neck, right shoulder, left shoulder, hands, chin, pipe of the neck, breast, right bosom, left bosom, heart, right side, left side, belly, hip, joint of buttocks and anus, right thigh, left thigh, knees, shanks or feet, she will give birth to a child in any of the asterisms in their order commencing from Krittika.

इति निगदितमेतद्गात्रसंस्पर्शलक्ष्म
प्रकटमभिमताप्त्यै वीक्ष्य शास्त्राणि सम्यक् ।
विपुलमतिरुदारो वेत्ति यः सर्वमेत-
न्नरपतिजनताभिः पूज्यतेऽसौ सदैव ॥४४॥

Sloka 44.—Thus have I explained in clear terms the prognostics of touching the limbs, after carefully examining the treatises on this science, for enabling people to attain their cherished desires. An astrologer, who knows all this and is endowed with high intelligence and a large heart, will always be honoured by kings as well as peoples.

Thus ends the 51st Adhyaya on "Prediction through limbs."

पिटकलक्षणम् ॥५२॥ Characteristics of Pimples.

This chapter also is declared to be spurious although this subject has been referred to by the author previously.

सितरक्तपीतकृष्णा विप्रादीनां क्रमेण पिटका ये ।
ते क्रमशः प्रोक्तफला वर्णानां नाग्रजातानाम् ॥१॥

Sloka 1.—The pimples of the people of the four classes beginning with Brahmins are white, red, yellow and dark respectively; and the respective colours are auspicious only for the particular classes and those below them and not for those above them. The idea is that white is good for Brahmins; white and red for Kshatriyas; white, red and yellow for Vaisyas; and white, red, yellow and dark for Sudras.

सुस्निग्धव्यक्तशोभाः शिरसि धनचयं मूर्ध्नि सौभाग्यमारा-
द्दौर्भाग्यं भ्रूयुगोत्थाः प्रियजनघटनामाशु दुःशीलतां च ।
तन्मध्योत्थाश्च शोकं नयनपुटगता नेत्रयोरिष्टदृष्टिं
प्रव्रज्यां शङ्खदेशेऽश्रुजलनिपतनस्थानगा रान्ति चिन्ताम् ॥२॥

Sloka 2.—Pimples, glossy and clear in lustre, on the head indicate a great deal of wealth; on the back of the face, immediate happiness or fortune; on the two eyebrows, misfortune; in the middle of the brows, meeting with beloved persons very soon and wickedness; on the eye-lids, grief; on the eyes, sight of friends; on the frontal bone, renunciation; and in the places through which tears fall down, worries.

घ्राणागण्डे वसनसुतदाश्चौष्ठयोरन्नलाभं
कुर्युस्तद्वच्चिबुकतलगा भूरि वित्तं ललाटे ।
हन्वोरेवं गलकृतपदा भूषणान्यन्नपाने
श्रोत्रे तद्भूषणगणमपि ज्ञानमात्मस्वरूपम् ॥३॥

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Sloka 3.—Those on the nose and temples, give cloths and children respectively ; on the lips, lead to the acquisition of good food ; so also are those on the lower part of the chin ; on the fore-head, to plenty of money ; so too on the two sides of the jaw-bone ; on the neck, to ornaments, food and drink ; on the ears, ear-ornaments and a knowledge of the metaphysical science.

शिरःसन्धिग्रीवाहृदयकुचपार्श्वोरसि गता
अयोघातं घातं सुततनयलाभं शुचमपि ।
प्रियप्राप्तिं स्कन्धेऽप्यटनमथ भिक्षार्थमसकृ-
द्विनाशं कक्षोत्था विदधति धनानां बहुमुखम् ॥४॥

Sloka 4.—Pimples on the joint of the head produce a hit from an iron instrument : on the neck, blows ; on the heart and breasts, the acquisition of a son ; on the sides, grief ; on the chest, attainment of desired objects or friends ; on the shoulders, frequent wanderings for getting food ; and in the two armpits, loss of wealth in various ways.

दुःखशत्रुनिचयस्य विनाशं पृष्ठबाहुयुगजा रचयन्ति ।
संयमं च मणिबन्धनजाता भूषणाद्यमुपबाहुयुगोत्थाः ॥५॥

Sloka 5.—Those appearing on the back cause the destruction of the bundle of miseries ; on the arms, of the hosts of enemies ; those on the wrists, cause arrest or restraint ; and those near the arms, acquisition of ornament, food, etc.

विघातं is another reading for विनाशं.

धनाप्तिं सौभाग्यं शुचमपि कराङ्गुल्युदरगाः
सुपानान्नं नाभौ तदध इह चौरैर्धनहृतिम् ।
धनं धान्यं वस्तौ युवतिमथ मेढ्रे सुतनयान्
धनं सौभाग्यं वा गुदवृषणजाता विदधति ॥६॥

Sloka 6.—Pimples appearing on the hands, fingers and belly lead to the acquisition of wealth, fortune and grief respectively; on the navel, to fine food and drink; those beneath the navel, to loss of wealth through theft; on the pelvis, to wealth and corn; on the penis, to the acquisition of a young wife and good sons; on the anus, to wealth; and on the testicles, to fortune and happiness.

ऊर्वोर्यानाङ्गनालाभं जान्वोः शत्रुजनात् क्षतिम् ।
शस्त्रेण जङ्घयोर्गुल्फेऽध्वबन्धक्लेशदायिनः ॥७॥

Sloka 7.—Those on the thighs indicate the obtaining of vehicles and a wife; on the knees, loss on account of enemies; on the shanks, trouble from weapons; and on the ankles, troubles through travelling and confinement.

स्फिक्पार्ष्णिपादजाता धननाशागम्यगमनमध्वानम् ।
बन्धनमङ्गुलिनिचयेऽङ्गुष्ठे च ज्ञातिलोकतः पूजाम् ॥८॥

Sloka 8.—Those on the buttocks, heels and feet cause in their order loss of wealth, illicit cohabitation, and travelling; and on the fingers, imprisonment; and on the thumb, respect from relatives.

उत्पातगण्डपिटका दक्षिणतो वामतस्त्वभीघाताः ।
धन्या भवन्ति पुंसां तद्विपरीताश्च नारीणाम् ॥९॥

Sloka 9.—Throbbing, inflammation (tumour) and boils on the right half of the body and hits on the left half are favourable to men, while they are auspicious for women in the other side, *i.e.*, throbbing, etc. on the left side and hits on the right.

इति पिटकविभागः प्रोक्त आमूर्धतोऽयं
व्रणतिलकविभागोऽप्येवमेव प्रकल्प्यः ।
भवति मशकलक्ष्मावर्तजन्मापि तद्व-
न्निगदितफलकारि प्राणिनां देहसंस्थम् ॥१०॥

Sloka 10.—Thus have I given an analysis of the pimples from head to foot; in the same manner, ulcers and marks may be classified. The existence, on the bodies of living beings, of moles, special marks and hairy circles also produce similarly the effects enumerated above.

Thus ends the 52nd Adhyaya on the "Characteristics of Pimples."

वास्तुविद्या ॥५३॥ House-building.

वास्तुज्ञानमथातः कमलभवान्मुनिपरम्परायातम् ।
क्रियतेऽधुना मयेदं विदग्धसांवत्सरप्रीत्यै ॥१॥

Sloka 1.—I shall now expound for the delectation of learned astrologers the science of building houses, handed down by the creator through an unbroken succession of sages.

Dr. Kern remarks as follows:

"According to Utpala, Garga, etc., more explicit is the statement in a work bearing the title of श्री ब्रह्मोक्तविश्वकर्मप्रकाशिका, where we read,

इति प्रोक्तं वास्तुशास्त्रं पूर्वं गर्गाय धीमते ।
गर्गात्पराशरः प्राप तस्मात्प्राप बृहद्रथः ॥
बृहद्रथाद्विश्वकर्मा प्राप्तवान्वास्तुशास्त्रकम् ।
स विश्वकर्मा जगतो हिताय कथयत्पुनः ॥
वासुदेवादिषु पुनर्भूलोकं भक्तितोऽब्रवीत् ।

....

अथ स विमलविद्यो विश्वकर्मा महात्मा सकलगुणवरिष्ठः सर्वशास्त्रार्थवेत्ता ।
सकलसुरगणानां सूत्रधारः कृतात्मा भवननिवसतां सच्छास्त्रमेतच्चकार ॥

This passage, with many others, shows that Garga, Parasara, and the like, are mere mythological beings, of exactly the same

historical value with Brahman, Viswakarman, Vasudeva. In the opening stanzas of the विश्वक, we find,

यदुक्तं शम्भुना पूर्वं वास्तुशास्त्रं पुरातनम् ॥
पराशरः प्राह बृहद्रथाय बृहद्रथः प्राह च विश्वकर्मणे ।
स विश्वकर्मा जगतां हिताय प्रोवाच शास्त्रं बहुभेदयुक्तम् ॥
विश्वकर्मोवाच ।
वास्तुशास्त्रं प्रवक्ष्यामि लोकानां हितकाम्यया ।

The Viswak seems to be a compilation, for most of the passages quoted by Utpala, either from what he terms किरणाख्यतन्त्र or from Garga, from Brihaspati, Viswakarman himself, Kasyapa etc., recur in the Viswak, a copy of which is in the translator's possession."

किमपि किल भूतमभवद्रुन्धानं रोदसी शरीरेण ।
तदमरगणेन सहसा विनिगृह्याधोमुखं न्यस्तम् ॥२॥
यत्र च येन गृहीतं विबुधेनाधिष्ठितः स तत्रैव ।
तदमरमयं विधाता वास्तुनरं कल्पयामास ॥३॥

Slokas 2-3—There was, it is said, some Being that obstructed the Earth and the Sky with its body. That was suddenly caught hold of and placed topsy-turvy by the multitude of Gods, who became the presiding deities of the several limbs of the Being that were touched by them. The creator ordained that Being to be the House-God of the nature of Gods.

तथा च बृहस्पतिः ।

पुरा कृतयुगे ह्यासीन्महद्भूतं समुत्थितम् ।
व्याप्यमानं शरीरेण सकलं भुवनं ततः ॥
तद्दृष्ट्वा विस्मयं देवा गताः सेन्द्रा भयावृताः ।
ततस्तैः क्रोधसन्तप्तैर्गृहीत्वा तमथासुरम् ॥
विनिक्षिप्तमधोवक्त्रं स्थितास्तत्रैव ते सुराः ।
तमेव वास्तुपुरुषं ब्रह्मा समभिकल्पयेत् ॥

उत्तममष्टाभ्यधिकं हस्तशतं नृपगृहं पृथुत्वेन ।
अष्टाष्टोनान्येवं पञ्च सपादानि दैर्घ्येण ॥४॥

Sloka 4.—The King's house is one of five kinds. The best of them is 108 cubits in width and the other four are 100, 92, 84, and 76 cubits respectively. Their length is greater than the breadth by a quarter (*i. e.*, 135, 125, 115, 105 and 95).

तथा च काश्यपः ।

अष्टोत्तरं हस्तशतं विस्तारान्नृपमन्दिरम् ।
कार्यं प्रधानमन्यानि तथाष्टाष्टोनितानि तु ॥
विस्तारं पादसंयुक्तं दैर्घ्यं तेषां प्रकल्पयेत् ।
एवं पञ्च नृपः कुर्याद्गृहाणां च पृथक् पृथक् ॥

षड्भिः षड्भिर्हीना सेनापतिसद्मनां चतुःषष्टिः ।
एवं पञ्चगृहाणि षड्भागसमन्विता दैर्घ्यम् ॥५॥

Sloka 5.—The five houses of a commander-in-chief are in order 64, 58, 52, 46 and 40 cubits in width, and their length exceeds the breadth by a sixth.

षष्टिश्चतुश्चतुर्भिर्हीना वेश्मानि पञ्च सचिवस्य ।
स्वाष्टांशयुतो दैर्घ्यं तदर्धतो राजमहिषीणाम् ॥६॥

Sloka 6.—The houses of ministers are 60, 56, 52, 48 and 44 cubits in breadth and their length exceeds their breadth by an eighth. The houses of queens have half the dimensions of the above ones.

षड्भिः षड्भिश्चैवं युवराजस्यापवर्जिताऽशीतिः ।
त्र्यंशान्विता च दैर्घ्यं पञ्च तदर्धैस्तदनुजानाम् ॥७॥

Sloka 7.—The width of the houses of the Yuvaraja is 80, 74, 68, 62 and 56 cubits respectively and their length exceeds the breadth by a third. The dimensions of the

houses of the younger princes are half of those of the Yuvaraja's.

नृपसचिवान्तरतुल्यं सामन्तप्रवरराजपुरुषाणाम् ।
नृपयुवराजविशेषः कञ्चुकिवेश्याकलाज्ञानाम् ॥८॥

Sloka 8.—The measure for the houses of feudatory chiefs, nobles and king's officers is equal to the difference between the measurements of King's houses and those of the minister's. The dimensions of the houses of chamberlains, courtesans and artistes are equal to the difference between the measurements of the houses of the King and the Yuvaraja.

अध्यक्षाधिकृतानां सर्वेषामेव कोशरतितुल्यम् ।
युवराजमन्त्रिविवरं कर्मान्ताध्यक्षदूतानाम् ॥९॥

Sloka 9.—The houses of all directors and officers (of stables, elephant-yards, dairies, royal kitchens, etc.) should be of the dimensions of treasure-houses and pleasure-houses ; the difference between the measurements of the houses of Yuvaraja and minister gives the measure of the houses of heads of industrial workshops and of envoys.

चत्वारिंशद्धीना चतुश्चतुर्भिस्तु पञ्च यावदिति ।
षड्भागयुता दैर्घ्यं दैवज्ञपुरोधसोर्भिषजः ॥१०॥

Sloka 10.—The five sorts of houses of royal astrologers, preceptors and physicians measure 40, 36, 32, 28, and 24 cubits in breadth and their length exceeds the breadth by a sixth.

वास्तुनि यो विस्तारः स एव चोच्छ्रायनिश्चयः शुभदः ।
शालैकेषु गृहेष्वपि विस्तारादद्विगुणितं दैर्घ्यम् ॥११॥

Sloka 11.—It is auspicious for a house to have the same height as its breadth. The length of houses consisting of single halls should be double their breadth.

तथा च काश्यपः

चतुःशालगृहेष्वेवमुच्छ्रायो व्यासमिश्रितः ।
विस्तारं द्विगुणं दैर्घ्यमेकशालयुतस्य च ॥

चातुर्वर्ण्यव्यासो द्वात्रिंशत् सा चतुश्चतुर्हीना ।
आषोडशादितिपरं न्यूनतरमतीव हीनानाम् ॥१२॥
सदशांशं विप्राणां क्षत्रस्याष्टांशसंयुतं दैर्घ्यम् ।
षड्भागयुतं वैश्यस्य भवति शूद्रस्य पादयुतम् ॥१३॥

Slokas 12-13 —The breadth of the houses of Brahmins and other four classes range from 32 cubits to 16, each being diminished by 4; *i. e.*, Brahmins have five houses with the above measurements; Kshatriyas have four with 28, 24, 20 and 16 cubits for their breadth; Vaisyas, three with 24, 20 and 16 and Sudras two with 20 and 16. The lowest class of people (Pariahs, etc.) must have houses with smaller dimensions than these. The length of the houses of the four classes exceeds the breadth by a tenth, eighth, sixth and fourth respectively.

नृपसेनापतिगृहयोरन्तरमानेन कोशरतिभवने ।
सेनापतिचातुर्वर्ण्यविवरतो राजपुरुषाणाम् ॥१४॥

Sloka 14.—The treasury and pleasure-house must have the dimensions equal to the difference between those of the King's and Commander-in-Chief's houses. The measure for the houses of King's officers is equal to the difference between those of the houses of Commander-in-chief and one of the four classes. That is, if an officer belongs to the Brahmin class, the difference referred to is one between the measure of the Commander-in-chief's house and an ordinary Brahmin mentioned in the previous two slokas; if the officer is a Kshatriya, we have to subtract the measure for a Kshatriya's house;

and so forth. [If it is a Kshatriya officer, he will have four houses and the measure should be found out by subtracting from that for the 2nd, etc. of the Commander-in-Chief. Similarly in the case of officers belonging to other classes.]

अथ पारशवादीनां स्वमानसंयोगदलसमं भवनम् ।
हीनाधिकं स्वमानादशुभकरं वास्तु सर्वेषाम् ॥१५॥

Sloka 15.—The houses of persons of mixed classes *viz.*, Parasavas, sons of Brahmins by Sudra women, Bhurja Kantakas, sons of Brahmins by Vaisya women, and Murdhavasiktas, sons of the same by Kshatriya women, have a measure equal to a half of the sum of the measures for a Brahmin's house and for the other parent's. It is inauspicious for all to have houses which either exceed or fall short of the given measurements.

The measure for the house of a Parasava is $\frac{32+20}{2} = 26$ cubits in breadth.

पश्वाश्रमिणाममितं धान्यायुधवह्निरतिगृहाणां च ।
नेच्छन्ति शास्त्रकारा हस्तशतादुच्छ्रितं परतः ॥१६॥

Sloka 16.—There is no fixed measure for houses of cattle, houses of ascetics, granaries, arsenals, houses of sacred fire, and pleasure-houses; but the writers on this science do not approve of a height of more than 100 cubits.

तथा च गर्गः

शतहस्तोच्छ्रितं कार्यं चतुःशालगृहं बुधः ।
अपि तत्रैकशालं तु शुभदं तत्प्रकीर्तितम् ॥

सेनापतिनृपतीनां सप्ततिसहिते द्विधाकृते व्यासे ।
शाला चतुर्दशहते पञ्चत्रिंशद्धृतेऽलिन्दः ॥१७॥

Sloka 17.—Add 70 to the measure for the houses of the Commander-in-Chief and the King; keep this sum

in two places, and divide one by 14 and the other by 35. The two quotients give the measure, for the hall and verandah respectively of the two.

हस्तद्वात्रिंशादिषु चतुश्चतुस्त्रिकत्रिकाः शालाः ।
सप्तदशत्रितयतिथित्रयोदशकृताङ्गुलाभ्याधिकाः ॥१८॥
त्रित्रिद्विद्विद्विसमाः क्षयक्रमादङ्गुलानि चैतेषाम् ।
व्येका-विंशतिरष्टौ विंशतिरष्टादश त्रितयम् ॥१९॥

Slokas 18-19.— In the houses of Brahmins, etc. which measure from 32 cubits, the halls should have a breadth of 4 cubits 17 digits, 4 cubits 3 digits, 3 cubits 15 digits, and 3 cubits 13 digits respectively. The verandahs of the above are in order, 3 cubits 19 digits, 3 cubits 8 digits; 2 cubits 20 digits, 2 cubits 18 digits and 2 cubits 3 digits.

शालात्रिभागतुल्या कर्तव्या वीथिका बहिर्भवनात् ।
यद्यग्रतो भवति सा सोष्णीषं नाम तद्वास्तु ॥२०॥
सायाश्रयमिति पश्चात् सावष्टम्भं तु पार्श्वसंस्थितया ।
सुस्थितमिति च समन्ताच्छास्त्रज्ञैः पूजिताः सर्वाः ॥२१॥

Slokas 20-21.—Outside the house there should be made a foot-path whose breadth is a third of the hall. If the path is in front (to the east) of the house, the latter is termed "Soshneesha," one with a turban. If it is behind (to the west of) the house, it is called Sayasraya one with western or hind support; if it is on the sides, it is termed Savashtambha one with proper support; and if it is all round the name of the house is Susthita, well-fixed. All these types are approved by the authorities on architecture.

विस्तारषोडशांशः सचतुर्हस्तो भवेदुगृहोच्छ्रायः ।
द्वादशभागेनोनो भूमौ भूमौ समस्तानाम् ॥२२॥

Sloka 22.—The height of the first storey should be a sixteenth of the width with an addition of four cubits. The height of each of the following upper storeys is to be lessened by one-twelfth of the preceding one.

So the height of the ground floor of the King's house is $\frac{108}{16}+4 = 6\frac{3}{4}+4$ or 10 cubits 18 digits.

व्यासात् षोडशभागः सर्वेषां सद्मनां भवति भित्तिः ।
पक्वेष्टकाकृतानां दारुकृतानां तु न विकल्पः ॥२३॥

Sloka 23.—The wall of all houses made of burnt bricks should be a sixteenth part of their breadth. There is no restriction regarding the houses made of wood.

तथा च गर्गः
विस्तारषोडशांशेन गृहभित्तिं प्रकल्पयेत् ।
हीनाधिका न कर्तव्या गृहभर्त्तुर्न शोभना ॥

एकादशभागयुतः ससप्ततिर्नृपबलेशयोर्व्यासः ।
उच्छ्रायोऽङ्गुलतुल्यो द्वारस्यार्धेन विष्कम्भः ॥२४॥

Sloka 24.—The breadth of the houses of kings, commanders (and others) is to be increased by an eleventh and 70 added. This number will give the height of the doors in digits, and a half of that, their width.

विप्रादीनां व्यासात् पञ्चांशोऽष्टादशाङ्गुलसमेतः ।
साष्टांशो विष्कम्भो द्वारस्य त्रिगुण उच्छ्रायः ॥२५॥

Sloka 25.—In the case of Brahmins, etc., the number denoting the breadth in cubits should be taken as that of digits and that increased by 18. To this should be

added an eighth part of itself. That will give the width of the door; and thrice this will be its height.

The width of Brahmin house is 32 cubits. $\frac{3}{5}$ is 6. This is to be taken as 6 digits. Add 18. *i. e.*, 6+18 = 24 digits. 24+$\frac{1}{8}$ of 24 = 27 digits. This is its breadth and 27×3 = 81 digits, its height.

उच्छ्रायहस्तसंख्यापरिमाणान्यङ्गुलानि बाहुल्यम् ।
शाखाद्वयेऽपि कार्यं सार्धं तत् स्यादुदुम्बरयोः ॥२६॥
उच्छ्रायात्सप्तगुणादशीतिभागः पृथुत्वमेतेषाम् ।
नवगुणितेऽशीत्यंशः स्तम्भस्य दशांशहीनोऽग्रे ॥२७॥

Slokas 26-27.—The thickness of the two side-frames of the door is as many digits as the height numbers cubits. One and a half times this gives the thickness of the threshold and the upper-block. The breadth of all the four pieces is an eightieth part of seven times the door-height. An eightieth part of nine times the height (of a storey) gives the width of a pillar at the bottom; and the same lessened by a tenth is its width at the top.

A pillar of the ground floor in a King's house will have a width of about 1 cubit and 5 digits at the bottom and about 1 cubit and 2 digits at the top. Its circumference is thrice the width.

समचतुरस्रो रुचको वज्रोऽष्टाश्रिर्द्विवज्रको द्विगुणः ।
द्वात्रिंशता तु मध्ये प्रलीनको वृत्त इति वृत्तः ॥२८॥

Sloka 28.—A pillar that is perfectly square in the middle (leaving off the two ends) is called Ruchaka; one that is octagonal, a Diamond; one with sixteen angles (or sides), a double Diamond; one with 32 sides, Praleenaka; and a round one is called a cylinder.

स्तम्भं विभज्य नवधा वहनं भागौ घटोऽस्य भागोऽन्यः ।
पद्मं तथोत्तरोष्ठं कुर्याद्भागेन भागेन ॥२९॥

Sloka 29.—When the whole pillar is divided into nine equal parts, the first two parts will belong to the bottom and the last two to the top. Designs and artistic figures can be made in these parts. The lowest part is called the Support; the second, the Pot; the eighth, the Lotus and the topmost, the Upper Lip.

These names must be significant.

स्तम्भसमं बाहुल्यं भारतुलानामुपर्युपर्यासाम् ।
भवति तुलोपतुलानामूनं पादेन पादेन ॥३०॥

Sloka 30.—The thickness of the chief beam is equal to that of the pillar; above these are beams and minor beams, and their thickness is lessened by a quarter of the immediately preceding one.

अप्रतिषिद्धालिन्दं समन्ततो वास्तु सर्वतोभद्रम् ।
नृपविबुधसमूहानां कार्यं द्वारैश्चतुर्भिरपि ॥३१॥

Sloka 31.—A house with an unbroken verandah all round is termed Sarvatobhadra (all round good). This kind of house with four doors is auspicious for Kings and Gods.

तथा च गर्गः
अलिन्दानां व्यवच्छेदो नास्ति यत्र समन्ततः ।
तद्वास्तु सर्वतोभद्रं चतुर्द्वारसमायुतम् ॥

नन्द्यावर्तमलिन्दैः शालाकुड्यात् प्रदक्षिणान्तगतैः ।
द्वारं पश्चिममस्मिन् विहाय शेषाणि कार्याणि ॥३२॥

Sloka 32.—A house which has verandahs starting from the wall of the hall and going to its extremity from left to right is termed Nandyavarta, which should have only three entrances leaving off the western one.

तथा च गर्गः

प्रदक्षिणां गतैः सर्वैः शालाभिस्तैरलिन्दकैः ।
विना परेण द्वारेण वन्ध्यावर्तमिति स्मृतम् ॥

द्वारालिन्दोऽन्तगतः प्रदक्षिणोऽन्यः शुभस्ततश्चान्यः ।
तस्मिंश्च वर्धमाने द्वारं तु न दक्षिणे कार्यम् ॥३३॥

Sloka 33.—The front verandah of the main building should extend from the left hall to the right hall. Another verandah is made thence from left to right and still another beautiful one from there in the same manner. A building with such verandahs is known as Vardhamana, which should not have an entrance in the south.

तथा च गर्गः

द्वारालिन्दोऽन्तगस्तेषां ये त्रयो दक्षिणां गताः ।
विहाय दक्षिणं द्वारं वर्धमानमिति स्मृतम् ॥

अपरोऽन्तगतोऽलिन्दः प्रागन्तगतौ तदुत्थितौ चान्यौ ।
तदवधिविधृतश्चान्यः प्राग्द्वारं स्वस्तिके शुभदम् ॥३४॥

Sloka 34.—In the Swastika mansion, the western verandah should extend from the left hall to the right one; the other two verandahs (southern and northern) originating from the above should touch the end in the east, and a fourth one (the eastern) is held between them. Such a mansion with an eastern entrance is favourable.

तथा च गर्गः

पश्चिमोऽन्तगतोऽलिन्दः प्रागन्तौ द्वौ तदुत्थितौ ।
अन्यस्तन्मध्यविधृतः प्राग्द्वारं स्वस्तिकं शुभम् ॥

प्राक्पश्चिमावलिन्दावन्तगतौ तदवधिस्थितौ शेषौ ।
रुचके द्वारं न शुभदमुत्तरतोऽन्यानि शस्तानि ॥३५॥

Sloka 35.—In the Ruchaka type of building, there are two verandahs touching the ends, in the east

and west; and touching these two internally, there are two more. In this a northern entrance is not auspicious; while in the other quarters they are good.

तथा च गर्गः

प्राक्पश्चिमावलिन्दौ यावन्तगौ तद्भवौ परौ ।
सौम्यं दारं विना यत्स्याद्रुचकाख्यं तु तत्स्मृतम् ॥

श्रेष्ठं नन्द्यावर्तं सर्वेषां वर्धमानसञ्ज्ञं च ।
स्वस्तिकरुचके मध्ये शेषं शुभदं नृपादीनाम् ॥३६॥

Sloka 36.—The Nandyavarta and Vardhamana types of houses are best suited to people of all classes; Swastika and Ruchaka are moderate, and the rest are good for kings, ministers, etc.

उत्तरशालाहीनं हिरण्यनाभं त्रिशालकं धन्यम् ।
प्राक्शालया वियुक्तं सुक्षेत्रं वृद्धिदं वास्तु ॥३७॥
याम्याहीनं चुल्ली त्रिशालकं वित्तनाशकरमेतत् ।
पक्षघ्नमपरया वर्जितं सुतध्वंसवैरकरम् ॥३८॥

Slokas 37-38.—A three-halled building, lacking the northern hall, is known as Hiranyanabha and indicates good luck; similarly, one without the eastern hall known as Sukshetra conduces to prosperity; one without the southern hall known as Chulli destroys wealth; and one without the western hall called Pakshaghna causes hatred and the destruction of children.

सिद्धार्थमपरयाम्ये यमसूर्यं पश्चिमोत्तरे शाले ।
दण्डाख्यमुदक्पूर्वे वाताख्यं प्राग्युता याम्या ॥३९॥
पूर्वापरे तु शाले गृहचुल्ली दक्षिणोत्तरे काचम् ।
सिद्धार्थेऽर्थावाप्तिर्यमसूर्ये गृहपतेर्मृत्युः ॥४०॥
दण्डवधो दण्डाख्ये कलहोद्वेगः सदैव वाताख्ये ।
वित्तविनाशश्चुल्ल्यां ज्ञातिविरोधः स्मृतः काचे ॥४१॥

Slokas 39-41.—A house with only a western and a southern hall is termed Siddhartha; one with a western and a northern hall, Yamasurya; one with a northern and an eastern hall, Danda; one with an eastern and a southern hall, Vata; one with an eastern and a western one, Graha-Chulli; and one with a southern and a northern one, Kacha The first kind of house leads to the acquisition of wealth; the second, to the death of the house-holder; the third, to punishment and death; the fourth, to grief from quarrel; the fifth, to loss of money; and the sixth, to hatred among kinsmen.

There are many writers on architecture such as Viswakarman, Maya, Kama and Hiranyagarbha. The last one mentions 64 or 120 varieties of houses. Great kings can have mansions of 8½ storeys; Brahmins, of 7½; Kshatriyas, of 6½; Vaisyas, of 5½; and Sudras, of 3½. The height of Sudra's house ought not to exceed 20 moderate cubits; that of Vaisya's, 40 cubits; that of Kshatriya's, 60 cubits; that of Brahmin's, 80 cubits; and that of king's, 100 cubits. The last is the maximum limit for the height of human habitations.

According to the same authority, the height of the foundations of best houses is to be 2½ cubits.

There is restriction regarding the height of the storeys of buildings with two, three and four halls. In a house of a single hall, the height is equal to its breadth.

According to another authority, *viz* Sakra, the width of single-halled houses is not restricted; but it should not exceed the length. Should it exceed the length, such houses would be called Utsargas. But single-halled houses are not prescribed for Brahmins, etc. Such houses are not conducive to longevity, but if made of straw, they can be permitted (Garga).

Viswakarman speaks of three kinds of digits, *viz.*, major, moderate and minor. The first is the length of eight of full-grown barley grains; the second, of seven; and the third, of six.

They are respectively called Prasaya, Sadharana. and Sama. It appears our author refers here to the last kind of digit. Viswakarman opines that in the construction of houses, etc., the first kind of digit should be adopted; of beds, eating plates, vehicles, etc., the last variety.

The combination of old and new bricks, baked and raw ones, etc., is forbidden. But Hiranyagarbha says: if necessary, raw bricks should be used below, and then baked ones. Maya objects to this and states :—There are five things to be done for houses; *viz.*, Katima, Granthima, Dayima, Ripima and Khatima. Hiranyagarbha says: There are different kinds of houses according to the materials used in the construction. One built of stone is called Mandira; of baked bricks, Vastu; this is the best; of raw bricks, Sumanta; of mud, Sudhara; of wooden logs, Manasya; of bamboos, Nandana; of canvas for kings, Vijaya; of varieties of straw, Kalima.

For house-holders the best houses are those made of gold, silver, copper and iron. They are respectively called Pushkara, Sribhava, Suryamanta and Chanda. There are also four other varieties, *viz.*, those made of lac, Anila, tin and Varibandhaka (वारिबन्धक). Thus there are fourteen varieties of houses in all categories.

एकाशीतिविभागे दश दश पूर्वोत्तरायता रेखाः ।
अन्तस्त्रयोदश सुरा द्वात्रिंशद्बाह्यकोष्ठस्थाः ॥४२॥

Sloka 42.—In order to divide the ground-plan of a house into 81 squares, draw ten lines from east to west and ten others from north to south. Inside the diagram, thirteen deities are situated, and thirty two in the outer compartments. Thus, there are 45 deities in this figure. (p. 436)

शिखिपर्जन्यजयन्तेन्द्रसूर्यसत्या भृशोऽन्तरिक्षश्च ।
ऐशान्यादिक्रमशो दक्षिणपूर्वेऽनिलः कोणे ॥४३॥

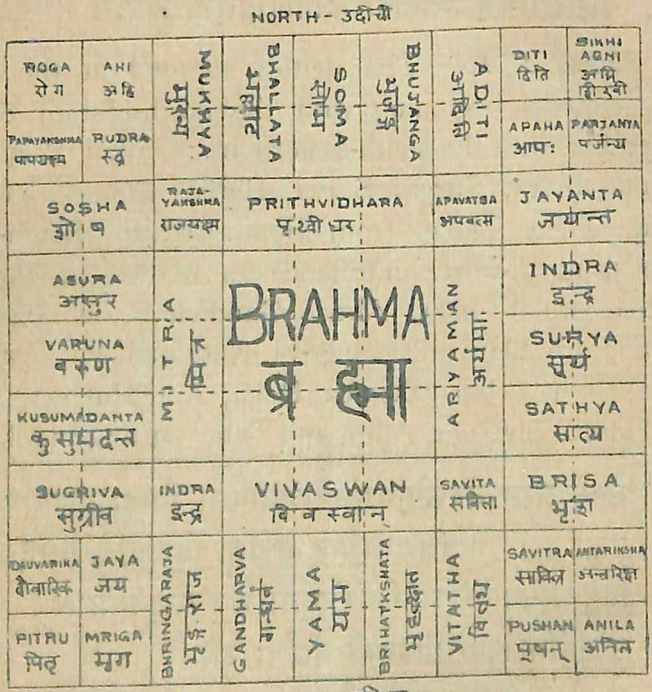
पूषा वितथबृहत्क्षतयमगन्धर्वाख्यभृङ्गराजमृगाः ।
पितृदौवारिकसुग्रीवकुसुमदन्ताम्बुपत्यसुराः ॥४४॥
शोषोऽथ पापयक्ष्मा रोगः कोणे ततोऽहिमुख्यौ च ।
भल्लाटसोमभुजगास्ततोऽदितिर्दितिरिति क्रमशः ॥४५॥

Slokas 43-45.—The deities situated in the outer compartments beginning with the north-eastern corner and ending with the south-eastern are :—Sikhi, Parjanya, Jayanta, Indra, Surya, Satya, Bhrisa, Antariksha and Anila. Then follow from South-east to South-west, thence to north-west and thence to north-east, Pushan, Vitatha, Brihatkshata, Yama, Gandharva, Bhringaraja, Mriga, Pitru, Dauvarika, Sugriva, Kusumadanta, Varuna, Asura, Sosha, Papayakshma, Roga, Ahi, Mukhya, Bhallata, Soma, Bhujaga, Aditi, and Diti, thus 32 in all.

मध्ये ब्रह्मा नवकोष्ठकाधिपोऽस्यार्यमा स्थितः प्राच्याम् ।
एकान्तरात् प्रदक्षिणमस्मात् सविता विवस्वांश्च ॥४६॥
विबुधाधिपतेस्तस्मान्मित्रोऽन्यो राजयक्ष्मनामा च ।
पृथिवीधरापवत्सावित्येते ब्रह्मणः परिधौ ॥४७॥
आपो नामैशाने कोणे हौताशने च सावित्रः ।
जय इति च नैर्ऋते रुद्र आनिलेऽभ्यन्तरपदेषु ॥४८॥

Slokas 46-48.—In the centre, there is Brahman occupying nine divisions ; to his east, there is Aryaman (in 3 squares) ; next and to the right of Aryaman, at the interval of one compartment, there is Savita in a single square ; next to him to the right is Vivaswan ; next to him is Indra ; then going up, *i. e.*, to the west of Brahman there are Mitra (in 3) and Raja Yakshma; then turning to the east, there is Prithvi Dhara (in 3) and Apavatsa. Thus, these eight are along the circumfe-

rence around Brahman. In the internal north-eastern corner (behind Parjanya), there is Apah; South-east (between Savitru and Anila), Savitra; South-west, Jaya and north-west, Rudra



आपस्तथापवत्सः पर्जन्योऽग्निर्दितिश्च वर्गोऽयम् ।
एवं कोणे कोणे पदिकाः स्युः पञ्च पञ्च सुराः ॥४९॥
बाह्या द्विपदाः शेषास्ते विबुधा विंशतिः समाख्याताः ।
शेषाश्चत्वारोऽन्ये त्रिपदा दिक्ष्वर्यमाद्यास्ते ॥५०॥

Sloka. 49-50.—Apah, Apavatsa, Parjanya, Agni and Diti form one group, each occupying one compartment, in the north-eastern corner. In the same manner, there are five deities in each of the corners. The remaining deities, 20 in number, in the outer compartments, have

each power over two squares. The remaining 4 deities headed by Aryaman have jurisdiction over three squares each in the four quarters.

So in each corner there are five deities ruling over single squares. Savita, Savitra, Anila, Antariksha and Pushan in the South-east; Vibudhadhipathi, Jaya, Dauvarika, Pitru and Mriga in South-west; and Rajayakshma, Rudra, Papayakshma, Roga and Ahi in North-west. Twenty deities exercise authority over two squares each; in the east, Jayanta, Indra, Surya, Satya and Bhrisa; in the south Vitatha, Brihatkshata, Yama, Gandharva and Bhringaraja; in the west, Sugriva, Kusumadanta, Ambupati, Asura and Sosha; and in the north, Mukhya, Bhallata, Soma, Bhujaga and Aditi. The remaining four, *viz.*, Aryaman, Vivasvan, Mitra and Prithvidhara in the four quarters beginning with the east (with reference to Brahman) preside over three squares each.

पूर्वोत्तरदिङ्मूर्धा पुरुषोऽयमवाङ्मुखोऽस्य शिरसि शिखी ।
आपो मुखे स्तनेऽस्यार्यमा ह्यस्यापवत्सश्च ॥५१॥

पर्जन्याद्या बाह्या दृक्श्रवणोरःस्थलांसगा देवाः ।
सत्याद्याः पञ्च भुजे हस्ते सविता च सावित्रः ॥५२॥
वितथो बृहत्क्षतयुतः पार्श्वे जठरे स्थितो विवस्वांश्च ।
ऊरू जानु च जङ्घे स्फिगिति यमाद्यैः परिगृहीताः ॥५३॥
एते दक्षिणपार्श्वे स्थानेष्वेवं च वामपार्श्वस्थाः ।
मेढ्रे शक्रजयन्तौ हृदये ब्रह्मा पिताऽङ्घ्रिगतः ॥५४॥

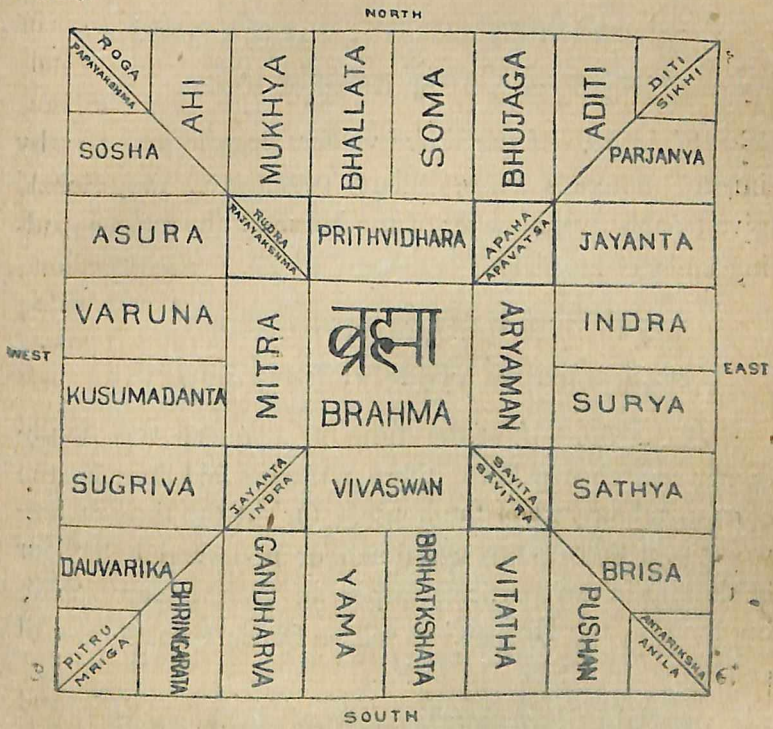
Slokas 51-54.—This House-God has his head turned towards the north-east and face hung down. Agni is situated on his head; Apa, on the face; Aryaman, on the breast; Apavatsa, on the chest; Parjanya, Jayanta, Indra and Surya of outer compartments, on the eye, ear, chest and shoulder respectively; Satya, Bhrisa, Antariksha, Anila and Pushan, on the arm; Savita and

Savitra on the hand; Vitatha and Brihatkshata, on the side; Vivasvan, on the stomach; Yama, Gandharva, Bhringaraja and Mriga on the thigh, knee, shank and buttock respectively. The above deities are situated in the parts on the right side of the House-God. Similarly, there are deities on the left side, *i. e.*, Prithvidhara, on the left breast; Diti, on the left eye; Aditi, on the left ear; Bhujaga on the left side of the chest; Soma, on the left shoulder; Bhallata, Mukhya, Ahi, Roga and Papayakshma, on the left arm; Rudra and Rajayakshma, on the left hand; Sosha and Asura, on the left side; Varuna, on the left thigh; Kusumadanta, on the left knee; Sugriva, on the left shank; Dauvarika, on the left buttock; Sakra and Jayanta, on the genital organ; Brahman, on the heart, and Pita, on the foot.

अष्टाष्टकपदमथवा कृत्वा रेखाश्च कोणगास्तिर्यक् ।
ब्रह्मा चतुष्पदोऽस्मिन्नर्धपदा ब्रह्मकोणस्थाः ॥५५॥
अष्टौ च बहिष्कोणेष्वर्धपदास्तदुभयस्थिताः सार्धाः ।
उक्तेभ्यो ये शेषास्ते द्विपदा विंशतिस्ते हि ॥५६॥

Slokas 55-56.—Or, drawing nine lines across and nine vertically and thus getting 64 squares, diagonals should be drawn from corner to corner. Of this area, Brahman rules over the central four squares; and the eight deities situated along the diagonals in the corners near him over half a square (*viz.*, Apa, Apavatsa, Savita, Savitra, Vibudhadhipati, Jayanta, Rajayakshma and Rudra); in the outer corners, Sikhi, Antariksha, Anila, Mriga, Pitru. Papayakshma, Roga and Diti, over half a square; those that are on both sides of these, over one and a half squares (Parjanya, Bhrisa, Bhringaraja, Dauvarika, Sosha and Nagadhipathi, *i. e.*, Ahi); and the remaining twenty, over two squares.

Though the author speaks of only quadrangular houses here, elsewhere, he speaks of hexangular, octangular, circular, etc. houses).



सम्पाता वंशानां मध्यानि समानि यानि च पदानाम् ।
मर्माणि तानि विन्द्यान्न तानि परिपीडयेत्प्राज्ञः ॥५७॥

Sloka 57.—The meeting points of the longer diagonals and the exact middle pints of the squares should be considered as the vulnerable points which a wise man ought not to hurt.

Utpala seems to have written a work on architecture; for he says:

तथा चास्मदीयवास्तुविद्यायाम् ।
रोगाद्वायुं नयेत्सूत्र पितृतोऽथ हुताशनम् ।
एतत्सूत्रद्वयं प्रोक्तं मुनिभिर्वंशसंज्ञितम् ॥

वितथाच्छोषकं चान्यद्भृशं मुख्यात्तथा नयेत् ।
जयन्ताद्भृङ्गराजाख्यं सुग्रीवमदितेस्तथा ॥
एतच्चतुष्टयं प्रोक्तं रज्जुसंज्ञं मनीषिभिः ।

तान्यशुचिभाण्डकीलस्तम्भाद्यैः पीडितानि शल्यैश्च ।
गृहभर्तुस्तत्तुल्ये पीडामङ्गे प्रयच्छन्ति ॥५८॥

Sloka 58.—If the above vulnerable points be hurt by impure materials, nails, pillars, pegs, etc., they would give trouble to the owner of the house in the corresponding limbs of his body.

कण्डूयते यदङ्गं गृहभर्तुर्यत्र वाऽमराहुत्याम् ।
अशुभं भवेन्निमित्तं विकृतेर्वाग्नेः सशल्यं तत् ॥५९॥

Sloka 59.—If, at the time of a query, the house-owner scratches a limb, there will be some hurt in the corresponding part of the house. Or at the time of fire-worship, if there is any evil omen or unnatural behaviour of the fire in any particular aspect of it, the corresponding limb of the House-God will be faulty through a nail or peg.

धनहानिर्दारुमये पशुपीडा रुग्भयानि चास्थिकृते ।
[लोहमये शस्त्रभयं कपालकेशेषु मृत्युः स्यात् ॥६०॥
अङ्गारे स्तेनभयं भस्मनि च विनिर्दिशेत्सदाग्निभयम् ।
शल्यं हि मर्मसंस्थं सुवर्णरजताद्यतेऽत्यशुभम् ॥६१॥
मर्मण्यमर्मगो वा निरुणद्ध्यर्थागमं तुपसमूहः ।]
अपि नागदन्तको मर्मसंस्थितो दोषकृद्भवति ॥६२॥

Slokas 60-62.—If the thorn is wooden, the owner will sustain loss of wealth; if it is made of bone, there will be trouble to his cattle and danger from disease; [if it be of metal, there will be danger from weapons,

and if it be skulls or hair, there will be death. If it be charcoal, there is danger from thieves; if it be ashes, there will be constant risk from fire. The dart, unless it be of gold or silver, will prove disastrous on a vulnerable point. A heap of husk or chaff whether found in a vulnerable spot or any other, retards the acquisition of wealth;] even an ivory peg situated in a vulnerable part will lead to misery.

The portion in square brackets is omitted in some editions.

रोगाद्वायुं पितृतो हुताशनं शोषसूत्रमपि वितथात् ।
मुख्याद्भृशं जयन्ताच्च भृङ्गमदितेश्च सुग्रीवम् ॥६३॥
तत्सम्पाता नव ये तान्यतिमर्माणि सम्प्रदिष्टानि ।
यश्च पदस्याष्टांशस्तत् प्रोक्तं मर्मपरिमाणम् ॥६४॥

Slokas 63-64.—The nine points of intersection of the lines connecting Roga and Anila, Pitru and Anila, Sosha and Vitatha, Mukhya and Bhrisa, Jayanta and Bhringa, and Aditi and Sugriva are considered to be the most vulnerable parts. The measure of the vulnerable part is an eighth part of a square.

पदहस्तसंख्यया सम्मितानि वंशोऽङ्गुलानि विस्तीर्णः ।
वंशव्यासोऽध्यर्धः शिराप्रमाणं विनिर्दिष्टम् ॥६५॥

Sloka 65.—A diagonal has in breadth as many digits as each square numbers cubits. The breadth of a line (running east to west and north to south) is one and a half times that of the diagonals.

सुखमिच्छन् ब्रह्माणं यत्नाद्रक्षेद्गृही गृहान्तःस्थम् ।
उच्छिष्टाद्युपघाताद्गृहपतिरुपतप्यते तस्मिन् ॥६६॥

Sloka 66.—A house-owner wishing for happiness should carefully guard Brahman situated in the middle of

the house. By hurting him through remnants of food and the like, he will come to grief.

दक्षिणभुजेन हीने वास्तुनरेऽर्थक्षयोऽङ्गनादोषाः ।
वामेऽर्थधान्यहानिः शिरसि गुणैर्हीयते सर्वैः ॥६७॥
स्त्रीदोषाः सुतमरणं प्रेष्यत्वं चापि चरणवैकल्ये ।
अविकलपुरुषे वसतां मानार्थयुतानि सौख्यानि ॥६८॥

Slokas 67-68.—When the House-God is bereft of the right-arm, there will be loss of wealth and misery through women; when of the left arm, loss of money and corn; when of the head, loss of all virtues; when of the feet, misery from women, death of sons and servitude; when the God is endowed with all limbs intact, the inmates of the house will be blessed with happiness mingled with honour and wealth.

गृहनगरग्रामेषु च सर्वत्रैवं प्रतिष्ठिता देवाः ।
तेषु च यथानुरूपं वर्णा विप्रादयो वास्याः ॥६९॥

Sloka 69.—In the same manner are deities situated in the different parts of houses, towns and villages. To Brahmins and others in the above, proper divisions of these should be allotted.

In these also, vulnerable points should be kept clean.

वामगृहाणि च विन्द्याद्विप्रादीनामुदग्दिगाद्यानि ।
विशतां च यथा भवनं भवन्ति तान्येव दक्षिणतः ॥७०॥

Sloka 70.—The dwellings of Brahmins, etc., should be located in the north, etc. The houses are to be constructed in such a way that when we enter the court-yard the houses lie to our right, *i. e.*, if a house faces the east, the entrance to its court-yard must face the north; if the south, the east; if the west, the south; and if the north, the west.

नवगुणसूत्रविभक्तान्यष्टगुणेनाथवा चतुःषष्टेः ।
द्वाराणि यानि तेषामनलादीनां फलोपनयः ॥७१॥

Sloka 71.—The following are the effects of the doors at Sikhi, etc., whether in the plan of 81 compartments or of 64.

अनिलभयं स्त्रीजननं प्रभूतधनता नरेन्द्रवाल्लभ्यम् ।
क्रोधपरतानृतत्वं क्रौर्यं चौर्यं च पूर्वेण ॥७२॥

Sloka 72.—If the door is at Agni, Parjanya, etc., to Anila on the east, the effects in order are danger from wind, birth of daughters, immense wealth, royal favour, hot temper, uttering falsehood, cruelty and theft.

अल्पसुतत्वं प्रैष्यं नीचत्वं भक्ष्यपानसुतवृद्धिः ।
रौद्रं कृतघ्नमधनं सुतवीर्यघ्नं च याम्येन ॥७३॥

Sloka 73.—If the door is at Anila, etc., up to Pitru on the south, the effects in order are few children, slavery, low life, increase of food, drink and children, honour, ingratitude, penury, destruction of sons and power.

सुतपीडा रिपुवृद्धिर्न सुतधनाप्तिः सुतार्थफलसम्पत् ।
धनसम्पन्नृपतिभयं धनक्षयो रोग इत्यपरे ॥७४॥

Sloka 74.—On the west, they are in order, son's suffering; increase of enemies; no acquisition of wealth or sons; the prosperity of sons and wealth; increase of money; trouble from King; loss of money; and ill health.

वधबन्धो रिपुवृद्धिः सुतधनलाभः समस्तगुणसम्पत् ।
पुत्रधनाप्तिर्वैरं सुतेन दोषाः स्त्रिया नैःस्वम् ॥७५॥

Sloka 75.—On the north, they are death or captivity, increase of enemies, acquisition of wealth and sons,

possession of all virtues, getting sons and wealth, enmity with one's own son, faults in wife and poverty.

In other Sasrtras, eight presiding deities are spoken of. Each has his own asterism. Similarly, the 32 doors also have their stars. By the agreement of the Moon and the stars, houses and doors are to be constructed. The 8 Vastunaras with their stars and deities are:

रिक्तो ध्वजश्च ध्वाङ्क्षश्च सिंहः श्वा वृषभस्तथा ।
वानरो भद्र इत्यष्टौ ज्ञेया वास्तुनरा बुधैः ॥
रिक्ते सूर्यस्तथाश्लेषा ध्वजे सोमश्च कृत्तिका ।
ध्वाङ्क्षे राहुश्च भरणी सिंहे भौमस्तथा मघाः ॥
बुधः शुनि धनिष्ठा च वृषे जीवश्च रोहिणी ।
भद्रे तु श्रवणः सौरः कपौ शुक्रश्च फाल्गुनी ॥
चन्द्रतारानुकूल्येन कारयेत विचक्षणः ।
विभुर्नश्यति रिक्तेन ध्वजेन विपुलाः श्रियः ॥
ध्वाङ्क्षेण नित्यमुद्वेगः सिंहेन जितशत्रुता ।
अस्थैर्यं सारमेये स्याद्वृषे परितपो ध्रुवः ॥
कपिना चापल स्त्रीणां नित्यं भद्रेण निर्वृतिः ।

The following Slokas give the asterisms of the doors :—

कृत्तिका भगमैन्द्रं च विशाखा च पुनर्वसुः ।
तिष्यो हस्तस्थार्द्रा च क्रमात्पूर्वेषु निर्दिशेत् ॥
चित्रा विशाखा पौष्णं च नैर्ऋतं यमदैवतम् ।
वैश्वदेवाश्विनं मैत्रं क्रमाद्दक्षिणसंश्रितम् ॥
पित्र्यं प्रोष्ठपदार्यम्णमाषाढं च द्विदैवतम् ।
वारुणाश्विनसावित्रं क्रमात्पश्चिमसंश्रितम् ॥
स्वात्याश्लेषाभिजित्सौम्यं वैष्णवं वासवं तथा ।
याम्यं ब्राह्मं क्रमात्सौम्यद्वारेषु च विनिर्दिशेत् ॥

मार्गतरुकोणकूपस्तम्भभ्रमविद्धमशुभदं द्वारम् ।
उच्छ्रायाद्द्विगुणमितां त्यक्त्वा भूमिं न दोषाय ॥७६॥

Sloka 76.—A door being pierced by a road, tree, corner, well, pillar or water-sluice, is inauspicious, but on

its being removed to a distance equal to twice its height, it will not do any harm.

तथा च गर्गः

द्वारोच्छ्रायद्विगुणितां त्यक्त्वा भूमिं बहिःस्थितः ।
न दोषाय भवेद्वेधो गृहस्य गृहिणोऽथवा ॥

रथ्याविद्धं द्वारं नाशाय कुमारदोषदं तरुणा ।
पङ्कद्वारे शोको व्ययोऽम्बुनिःस्राविणि प्रोक्तः ॥७७॥

कूपेनापस्मारो भवति विनाशश्च देवताविद्धे ।
स्तम्भेन स्त्रीदोषाः कुलनाशो ब्रह्मणोऽभिमुखे ॥७८॥

Slokas 77-78.—A door hurt by a road augurs the death of the owner; one by a tree, trouble to children; one by mire, grief; one by a runnel, expenses of money; one by a well, epilepsy; by an idol of God, death of the owner; by a pillar, frailty of women; and one facing Brahman, leads to the destruction of the family.

उन्मादः स्वयमुद्घाटितेऽथ पिहिते स्वयं कुलविनाशः ।
मानाधिके नृपभयं दस्युभयं व्यसनमेव नीचे च ॥ ७९॥

द्वारं द्वारस्योपरि यत्तन्न शिवाय सङ्कटं यच्च ।
आव्यात्तं क्षुद्भयदं कुब्जं कुलनाशनं भवति ॥८०॥

पीडाकरमतिपीडितमन्तर्विनतं भवेदभावाय ।
बाह्यविनते प्रवासो दिग्भ्रान्ते दस्युभिः पीडा ॥८१॥

Slokas 79-81.—A door which opens by itself, produces lunacy; one that closes of its own accord, ruin of the family; a door, which is too big, causes fear from the king; a low one indicates trouble from robbers and misery; one above another and one too narrow are not auspicious; one that is too broad leads to famine; a bent door brings about the annihilation of the family; one

that is pressed hard by the upper block causes trouble to the owner; one bent inwards augurs the death of the master; one bent outwards, absence from home; one standing awry in regard to its quarter, trouble from robbers.

मूलद्वारं नान्यैर्द्वारैरभिसन्दधीत रूपर्द्ध्या ।
घटफलपत्रप्रमथादिभिश्च तन्मङ्गलैश्चितुयात् ॥८२॥

Sloka 82.—The principal door ought not to be outdone by others through superior structure and design. The former must be embellished with auspicious objects such as water-pots, fruits, foliage and images of Siva's attendants.

ऐशान्यादिषु कोणेषु संस्थिता बाह्यतो गृहस्यैताः ।
चरकी विदारिनामाऽथ पूतना राक्षसी चेति ॥८३॥
पुरभवनग्रामाणां ये कोणास्तेषु निवसतां दोषाः ।
श्वपचादयोऽन्त्यजात्यास्तेष्वेव विवृद्धिमायान्ति ॥८४॥

Sloka 83.—In the outer-corners beginning with the north east of a house are Charakee, Vidari, Putana and Rakshasee. Those who dwell in the corners of cities, houses or villages come to grief, whereas the outcastes, such as those that eat dog's meat flourish there.

कोणेष्वाचर्योक्ता एव ।
ऐशान्यां चरकी प्रोक्ता स्कन्दः प्राग्भागसंस्थितः ।
हौताशन्यां विदारी च याम्यां चैवार्यमा स्थितः ॥
पूतना नैर्ऋते ज्ञेया जम्भुकः पश्चिमे स्थितः ।
राक्षसी चानिले कोणे पिलिपिच्छस्तथोत्तरे ॥

याम्यादिष्वशुभफला जातास्तरवः प्रदक्षिणेनैते ।
उदगादिषु प्रशस्ताः प्लक्षवटोदुम्बराश्वत्थाः ॥८५॥

Sloka 85.—The trees Peepul, Banyan, Indian fig and Aswattha are of untoward effects in the four corners be-

ginning with the south in order; while, in the directions begining with the north, they are favourable.

तथा च गर्गः

वर्जयेत्पूर्वतोऽश्वत्थं प्लक्षं दक्षिणतस्तथा ।
न्यग्रोधं पश्चिमे भागे उत्तरे चाप्युदुम्बरम् ॥
अश्वत्थे तु भयं ब्रूयात् प्लक्षे ब्रूयात्पराभवम् ।
न्यग्रोधे राजतः पीडा नेत्रामयमुदुम्बरे ॥
वटः पुरस्ताद्धन्यः स्याद्दक्षिणे चाप्युदुम्बरः ।
अश्वत्थः पश्चिमे भागे प्लक्षस्तूत्तरतो भवेत् ॥

आसन्नाः कण्टकिनो रिपुभयदाः क्षीरिणोऽर्थनाशाय ।
फलिनः प्रजाक्षयकरा दारूण्यपि वर्जयेदेषाम् ॥८६॥
छिन्द्याद्यदि न तरूंस्तान् तदन्तरे पूजितान् वपेदन्यान् ।
पुन्नागाशोकारिष्टबकुलपनसान् शमीशालौ ॥८७॥

Slokas 86-87.—Thorny trees near the houses cause threat of enemies; milky ones lead to the destruction of wealth; those laden with fruits, to the loss of children; even the timber of these trees should be avoided in the construction of houses. If such trees are not cut down, worshippable ones such as Punnaga, Asoka, Arishta, Bakula, Jack, Samee and Sala are to be planted amidst them.

शस्तौषधिद्रुमलता मधुरा सुगन्धा
स्निग्धा समा न सुषिरा च महीं नराणाम् ।
अप्यध्वनि श्रमविनोदमुपागतानां
धत्ते श्रियं किमुत शाश्वतमन्दिरेषु ॥८८॥

Sloka 88.—A ground that is soft, even, of sweet odour and taste, and abounding in commendable herbs, trees and creepers, and not hollow inside, confers prosperity even on those persons who take rest on it from the

fatigue of a journey ; how much more then on those who have a permanent home on it ?

सचिवालयेऽर्थनाशो धूर्तगृहे सुतवधः समीपस्थे ।
उद्वेगो देवकुले चतुष्पथे भवति चाकीर्त्तिः ॥८९॥
चैत्ये भयं ग्रहकृतं वल्मीकश्वभ्रसङ्कुले विपदः ।
गर्त्तायां तु पिपासा कूर्माकारे धनविनाशः ॥९०॥

Slokas 89-90.—If a minister's house is nearby, there will be loss of wealth ; if a rogue's (or gambler's) house, death of a son; if a temple, mental affliction; if a cross-way, ill repute ; if a holy tree, danger from planetary influences; if a house is filled with ant hills or holes, calamities; if a chasm is nearby, thirst ; and if the ground is in the shape of a tortoise, loss of money.

उदगादिप्लवमिष्टं विप्रादीनां प्रदक्षिणेनैव ।
विप्रः सर्वत्र वसेदनुवर्णमथेष्टमन्येषाम् ॥९१॥

Sloka 91.—If there is a slope towards the north, the ground is auspicious for Brahmins ; one towards the east, for Kshatriyas ; one towards the south, for Vaisyas ; one towards the west, for Sudras. Others hold that Brahmins may dwell in any directon, and others according to their rank ; *i.e.*, Kshatriyas in ground inclined towards the east, south or west ; Vaisyas towards south or west ; Sudras towards the west alone.

गृहमध्ये हस्तमितं खात्वा परिपूरितं पुनः श्वभ्रम् ।
यद्यूनमनिष्टं तत्समे समं धन्यमधिकं यत् ॥९२॥

Sloka 92.—In the centre of the house-site, dig a pit, one cubit in diameter and depth. If, on fiilling it with the same earth, the pit is insufficiently filled, it is harmful;

if just filled, moderate; and if the earth is more than sufficient, it brings fortune.

श्वभ्रमथवाऽम्बुपूर्णं पदशतमित्वा गतस्य यदि नोनम् ।
तद्धन्यं यच्च भवेत्पलान्यपामाढकं चतुःषष्टिः ॥९३॥

Sloka 93.—Or, fill the same pit with water and then walking a hundred steps, come back. If the water in the pit has not diminished, it is blest; similarly when an Adhaka of earth dug out weighs 64 palas.

आमे वा मृत्पात्रे श्वभ्रस्थे दीपवर्तिरभ्याधिकम् ।
ज्वलति दिशि यस्य शस्ता सा भूमिस्तस्य वर्णस्य ॥९४॥

Sloka 94.—Or, place lamps inside unbaked earthen pots in the four quarters (within the pit). That quarter of the site in which the lamp burns longest is auspicious for the particular caste.

श्वभ्रोषितं न कुसुमं यस्य म्लायतेऽनुवर्णसमम् ।
तत्तस्य भवति शुभदं यस्य च यस्मिन् मनो रमते ॥९५॥

Sloka 95.—Place flowers of the four colours assigned to the castes in the pit at night and observe them on the next day. That caste whose flower does not fade there, will flourish on the site; so also where one's mind feels happy.

तथा चात्र गर्गः

या यस्य राशिता भूमेर्भवेत्तु गृहकर्मणि ।
तस्यां श्वभ्रं खनेर्मध्ये हस्तमात्रं समन्ततः ॥
तच्छ्वभ्रं पूरयेत्तेन पांशुना सुविचक्षणः ।
वर्धमाने च वृद्धिः स्याद्धीयमाने विगर्हिता ॥
साम्ये साम्यं विनिर्दिष्टमथवाऽम्यद्विचारणम् ।
पूरयित्वाऽथवा श्वभ्रं सृद्धिः क्रमशतं व्रजेत् ॥
पूर्णं स्यादागमं यावत् सा भूमिस्तु प्रशस्यते ।

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लक्षिन् वा धारयेच्छुभ्रे चित्रं मान्यमनुक्रमात् ॥
यच्चिरान्म्लायते माल्यं तद्वर्णं तत्र चावसेत् ।
आमे वा मृन्मये पात्रे दीपवर्तिचतुष्टयम् ॥
यस्यां दिशि प्रज्वलति चिरं तस्यैव सा शुभा ।

सितरक्तपीतकृष्णा विप्रादीनां प्रशस्यते भूमिः ।
गन्धश्च भवति यस्यां घृतरुधिरान्नाद्यमद्यसमः ॥९६॥

कुशयुक्ता शरबहुला दूर्वाकाशावृता क्रमेण मही ।
ह्यनुवर्णं वृद्धिकरी मधुरकषायाम्लकटुका च ॥९७॥

Slokas 96-97.—A soil that is white is good for Brahmins ; one red, for Kshatriyas ; yellow, for Vaisyas ; and black, for Sudras. If it smells like ghee, blood, food and liquor, it is good for the four classes taken in order. Similarly it is auspicious for these classes in their order if it is covered with holy grass, Sara, Durva and Kasa. Likewise, a sweet, astringent, sour and pungent earth bestows prosperity on these classes

तथा च गर्गः
मधुरा दर्भसयुक्ता घृतगन्धा च या मही ।
ऊत्तरप्रवणा चेति ब्राह्मणानां तु सा शुभा ॥
रक्तगन्धा कषाया च शरवीरेण संयुता ।
रक्ता प्राक्प्रवणा ज्ञेया क्षत्रियाणां तु सा मही ॥
दक्षिणप्रवणा भूमिर्याम्ला दूर्वाभिरन्विता ।
अजगन्धा च वैश्यानां पीतवर्णा प्रशस्यते ॥
पश्चिमप्रवणा कृष्णा विकुण्ठा काशसंवृता ।
मद्यगन्धा मही धन्या शूद्राणां कटुका तथा ॥

कृष्टां प्ररूढबीजां गोऽध्युषितां ब्राह्मणैः प्रशस्तां च ।
गत्वा महीं गृहपतिः काले सांवत्सरोदिष्टे ॥९८॥
मङ्क्षैर्नानाकारैर्दध्यक्षतसुरभिकुसुमधूपैश्च ।
दैवतपूजां कृत्वा स्थपतीनभ्यर्च्य विप्रांश्च ॥९९॥

विप्रः स्पृष्ट्वा शीर्षं वक्षश्च क्षत्रियो विशश्चोरू ।
शूद्रः पादौ स्पृष्ट्वा कुर्याद्रेखां गृहारम्भे ॥१००॥

Slokas 98-100.—The owner of lands should go at a time prescribed by an astrologer to a good piece of earth which is ploughed, where sown seeds have grown, and where Brahmins and cows have stayed for a night; worship deities with varieties of eatables, curds, coloured rice and fragrant flowers and incense; and honour Brahmins and the architects. Then touching his head, breast, thighs or feet according as he is a Brahmin, Kshatriya, Vaisya or Sudra, he should draw a line at the commencement of the construction of a house.

अङ्गुष्ठकेन कुर्यान्मध्याङ्गुल्याऽथवा प्रदेशिन्या ।
कनकमणिरजतमुक्तादधिफलकुसुमाक्षतैश्च शुभम् ॥१०१॥
शस्त्रेण शस्त्रमृत्युर्बन्धो लोहेन भस्मनाग्निभयम् ।
तस्करभयं तृणेन च काष्ठोल्लिखिता च राजभयम् ॥१०२॥
वक्रा पादालिखिता शत्रुभयक्लेशदा विरूपा च ।
चर्माङ्गारास्थिकृता दन्तेन च कर्तुरशिवाय ॥१०३॥
वैरमपसव्यलिखिता प्रदक्षिणं सम्पदो विनिर्देश्याः ।
वाचः परुषा निष्ठीवितं क्षुतं चाशुभं कथितम् ॥१०४॥

Slokas 101-104.—If he should draw the line with the thumb, middle finger or fore-finger, or with gold, gem, silver, pearl, curds, fruit, flower or coloured rice, it would lead to happiness; if with a weapon, he would be killed by weapons; if with a metal (or iron), imprisoned; with ashes, will have danger from fire; with straw, danger from thieves; with a wooden stick, fear of King. A crooked line drawn by foot gives danger from enemies

and misery; so is one that is imperceptible or ugly; one drawn with hide, charcoal, bone or tooth, causes disaster to the owner; one drawn in an anti-clockwise direction, produces hatred; in a clockwise direction, prosperity; harsh words, spitting and sneezing at the commencement are said to be inauspicious.

अर्द्धनिचितं कृतं वा प्रविशन् स्थपतिर्गृहे निमित्तानि ।
अवलोकयेद्ग्रहपतिः क्व संस्थितः स्पृशति किं चाङ्गम् ॥१०५॥
रविदीप्तो यदि शकुनिस्तस्मिन् काले विरौति परुषरवम् ।
संस्पृष्टाङ्गसमानं तस्मिन् देशेऽस्थि निर्देश्यम् ॥१०६॥

Slokas 105-106.—When entering a finished or half-finished house, the architect should look for the sign such as where (in which part of the house-God) the owner is standing, and which limb he is touching. If a bird heated by the Sun, cries harshly at the time, it may be predicted that on the spot there is a bone of a member corresponding to the limb touched.

The meaning of 'heated by the Sun' is—in the first watch of the day, the north-east is full of embers; the east is 'scorched', south-east, 'smoky', and the rest are calm; in the second watch, the east is 'full of embers,' south-east, 'scorched', south 'smoky', and the rest calm; in the third, south-east, 'full of embers', south, 'scorched', south-west, 'smoky', and the rest calm; in the last watch of the day, the south is 'full of embers', south west, 'scorched', west, 'smoky' and the rest, 'calm'; and so on.

शकुनसमयेऽथवाऽन्ये हस्त्यश्वश्वादयोऽनुवाशन्ते ।
तत्प्रभवमस्थि तस्मिंस्तदङ्गसम्भूतमेवेति ॥१०७॥

Sloka 107.—Or, at the time of noting fore-tokens, if other animals such as elephants, horses and dogs being scorched by the Sun, produce a shrieking sound, it may

be told that the specified spot contains a bone of such an animal and belonging to the limb corresponding to that touched by the owner.

सूत्रे प्रसार्यमाणे गर्दभरावोऽस्थिशल्यमाचष्टे ।
श्वशृगाललङ्घिते वा सूत्रे शल्यं विनिर्देश्यम् ॥१०८॥

Sloka 108.—The braying of an ass at the time of stretching the measuring string indicates the presence of a bone underneath. Similarly when the string is crossed by a dog or jackal, the same fault is to be predicted.

दिशि शान्तायां शकुनिर्मधुरविरावी यदा तदा वाच्यः ।
अर्थस्तस्मिन् स्थाने गृहेश्वराधिष्ठितेऽङ्गे वा ॥१०९॥

Sloka 109.—If at that time, a bird sitting in a 'calm' direction warbles sweetly, it is to be understood that there is a hidden treasure on the spot or in the limb of the House-God occupied by the owner.

तथा च गर्गः

प्रश्नकाले गृहपतिः कस्मिन्नङ्गे समास्थितः ।
किमङ्गं संस्पृशेद्वापि व्याहरेद्वा शुभाशुभम् ॥
विलोक्य स्थपतिः पूर्वं पश्चाच्छल्यं विचारयेत् ।
शङ्खभेरीमृदङ्गानां पटहानां च निःस्वनाः ॥
दध्यक्षतानां पुष्पाणां फलानां दर्शनानि च ।
प्रष्टुश्च प्रवदेच्छल्यं वास्तुज्ञानविशारदः ॥
दीपदिक्संस्थितः पक्षी विरौति पौरुषं रवम् ।
स्पृष्टाङ्गसदृशं शल्यं तस्य स्थाने विनिर्दिशेत् ॥
लिखनेदवनिं तत्र तदङ्गं रुदते यथा ।
गृहनाथस्य तत्राधः शल्यं निःसंशयं वदेत् ॥
प्रश्नकाले गजो गौर्वा तुरगो गर्दभोऽपि वा ।
उष्ट्रो वा सारमेयो वा मार्जारश्छागरोऽपि वा ॥
यः प्राणी व्याहरेत्तत्र तद्भवं शल्यमादिशेत् ।
प्रमाणं तस्य वक्तव्यं पूर्वोक्तविधिना ततः ॥

सूत्रच्छेदे मृत्युः कीले चावाङ्मुखे महान् रोगः ।
गृहनाथस्थपतीनां स्मृतिलोपे मृत्युरादेश्यः ॥११०॥
स्कन्धाच्च्युते शिरोरुक् कुलोपसर्गोऽपवर्जिते कुम्भे ।
भग्नेऽपि च कर्मिवधश्च्युते कराद्गृहपतेर्मृत्युः ॥१११॥

Slokas 110-111.—If the string snaps, the owner will die; if a peg is driven upside down, fell disease will befall him; if the owner or carpenter forget anything, it indicates their death; if the pot of water, while being brought, falls down from the shoulder, the owner will have some cerebral disease; if it is drained away, there will be trouble to his family; if it is broken, the labourers will die; and if it falls from the hand, the owner will die.

उत्तरपूर्वे कोणे कृत्वा पूजां शिलां न्यसेत्प्रथमम् ।
शेषाः प्रदक्षिणेन स्तम्भाश्चैवं समुत्थाप्याः ॥११२॥
छत्रस्रगम्बरयुतः कृतधूपविलेपनः समुत्थाप्यः ।
स्तम्भस्तथैव कार्यो द्वारोच्छ्रायः प्रयत्नेन ॥११३॥

Slokas 112-113.—In the north-eastern corner a worship should be performed with the necessary materials and first of all, a stone laid there and then others in the other directions in a clock-wise manner; similarly should be erected pillars carefully being decked with umbrellas, wreaths, cloths, incense and ointments. So also are doors to be raised.

तथा च गर्गः ।
शिलाविन्यासकाले तु संभारांश्चोपकल्पयेत् ।
समुद्रजानि रत्नानि सुवर्णं रजतं तथा ॥
सर्वबीजानि गन्धांश्च शरान् दर्भांस्तथैव च ।
शुक्लान् सुमनसः सर्पिः केतकीं मधुरोचनाम् ॥

आमिषं च तथा मद्यं फलानि विविधानि च ।
क्षीरोदनं पूर्णकुम्भान् कोणे कोणे प्रदापयेत् ॥
नानाविधानि भक्ष्याणि पानानि विविधानि च ।
हुत्वाग्निं विधिवत्काले मुहूर्त्ते चोपपादिते ॥
गृहकोणेषु सर्वेषु पूजां कृत्वा विधानतः ।
ततः पुण्याहघोषेण शिलान्यासं प्रकल्पयेत् ॥

ऐशानमादितः कृत्वा प्राग्दाक्षिण्येन विन्यसेत् ।
अनेनैव विधानेन स्तम्भद्वारावरोहणम् ॥
वास्तुविद्याविधानज्ञः कारयेत्सुसमाहितः ।
शिलाविन्यासमन्त्रोऽयं निर्दिष्टो मुनिभिः पुरा ॥
नन्दे नन्दायवासिष्ठे वसुभिश्च हितप्रजे ।
सुचिरे नन्ददे नन्दे वासिष्ठ रम्यतां गृहे ॥
भद्रे काश्यपदायादे पूजनं भद्रमावह ।
सुभगे सुव्रते देवि गृहे काश्यपि रम्यताम् ॥
जये भार्गवदायादे प्रजानां भद्रमावह ।
भव भूतिकरी देवि गृहे भार्गवि रम्यताम् ॥
सर्वबीजसमायुक्ते सर्वगन्धौषधैर्वृते ।
प्रजापतिसुते देवि सुखदाऽस्तु महीसुते ॥
पूर्णेऽङ्गिरसदायादे पूर्णकामाः प्रजाः कुरु ।
पूजिते परमाचार्ये गन्धमाल्यैरलङ्कृते ॥
अक्षये चाक्षते पूर्णे मुनेरङ्गिरसः सुते ।
इष्टके त्वं प्रयच्छेष्टं प्रतिष्ठां गृहिणः कुरु ॥
ग्रामस्वामिपुरस्वामिगृहस्वामिपरिग्रहे ।
मनुष्यपशुहस्त्यश्वधनवृद्धिकरी भव ॥

विहगादिभिरबलीनैराकम्पितपतितदुःस्थितैश्च तथा ।
शक्रध्वजसदृशफलं तदेव तस्मिन्विनिर्दिष्टम् ॥११४॥

Sloka 114.—When the pillars, etc., are mounted by birds and the like, when they shake, fall or are wrongly placed, the same effects have to be predicted as for Indra's Banner. *Vide*-Adhyaya XLIII, Slokas 62-66, *supra*.

प्रागुत्तरोन्नते धनसुतक्षयः सुतवधश्च दुर्गन्धे ।
वक्रे बन्धुविनाशो न सन्ति गर्भाश्च दिङ्मूढे ॥११५॥
इच्छेद्यदि गृहवृद्धिं ततः समन्ताद्विवर्धयेत्तुल्यम् ।
एकोद्देशे दोषः प्रागथवाऽप्युत्तरे कुर्यात् ॥११६॥

Slokas 115-116.—If the house is elevated in the east or north, there will be loss of wealth and children; if there is stinking smell there, loss of a son; if it is not straight, destruction of kinsmen; and if it does not face any particular direction, no children will be born. If one wishes for the prosperity of a house, one ought to raise it to the same level on all sides. If at all there should be any fault, it should be either in the east or in the north.

प्राग्भवति मित्रवैरं मृत्युभयं दक्षिणेन यदि वृद्धिः ।
अर्थविनाशः पश्चादुदग्विवृद्धिर्मनस्तापः ॥११७॥

Sloka 117.—When the house has an elevation towards the east, the owner will be at loggerheads with his friends; if towards the south, fear of death; if towards the west, loss of wealth; and if towards the north, mental affliction.

ऐशान्यां देवगृहं महानसं चापि कार्यमाग्नेय्याम् ।
नैर्ऋत्यां भाण्डोपस्करोऽर्थधान्यानि मारुत्याम् ॥११८॥

Sloka 118.—In a four-halled house, the chamber of worship should be situated in the north-east; kitchen in the south-east; the store-room in the south-west; and the treasure-room and granary in the north-west.

प्राच्यादिस्थे सलिले सुतहानिः शिखिभयं रिपुभयं च ।
स्त्रीकलहः स्त्रीदौष्ट्यं नैस्व्यं वित्तात्मजविवृद्धिः ॥११९॥

Sloka 119.—If there is water to the east, south-east, south, etc., of a house, there will be loss of children, danger from fire, threat of enemy, quarrel among women, frailty of women, penury, increase of wealth and prosperity of sons respectively.

खगनिलयभग्नसंशुष्कदग्धदेवालयश्मशानस्थान् ।
क्षीरतरुधवविभीतकनिम्बारणिवर्जितान् छिन्द्यात् ॥१२०॥

Sloka 120.—For constructing a house, one ought to select trees other than those that are inhabited by birds, that are broken, withered, burnt, that are in temples, and burial grounds, milky trees, Dhava, Vibhitaka, Neem and Arani.

रात्रौ कृतबलिपूजं प्रदक्षिणं छेदयेद्दिवा वृक्षम् ।
धन्यमुदक्प्राक्पतनं न ग्राह्योऽतोऽन्यथा पतितः ॥१२१॥

Sloka 121.—A tree that is worshipped along with offerings the previous night, should be cut at day-time beginning with its north-eastern part. If it falls to the north or east, it is fortunate. One falling otherwise should be abandoned.

छेदो यद्यविकारी ततः शुभं दारु तद्गृहौपयिकम् ।
पीते तु मण्डले निर्दिशेत्तरोर्मध्यगां गोधाम् ॥१२२॥
मञ्जिष्ठाभे भेको नीले सर्पस्तथाऽरुणे सरटः ।
मुद्गाभेऽश्मा कपिले तु मूषकोऽम्भश्च खड्गाभे ॥१२३॥

Slokas 122-123.—If the cutting appears natural, the timber is good for being used for a house; if there is a yellowish circle in the cross section of the tree, it is to be predicted that there is a lizard inside the tree; if a madder-coloured circle, a frog; if a bluish one, a snake;

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if a red one, a blood-sucker; if a green-gram-like one, a stone; and if a tawny one, a rat; and if a sword-like one, water.

धान्यगोगुरुहुताशसुराणां न स्वपेदुपरि नाप्यनुवंशम् ।
नोत्तरापरशिरा न च नग्नो नैव चार्द्रचरणः श्रियमिच्छन् ॥१२४॥

Sloka 124.—One wishing for prosperity ought not to sleep above grains, cows, elders, fire and deities; nor along the diagonals, nor with the head turned towards the north or west, nor naked, nor with wet feet

भूरिपुष्पविकरं सतोरणं तोयपूर्णकलशोपशोभितम् ।
धूपगन्धबलिपूजितामरं ब्राह्मणध्वनियुतं विशेद् गृहम् ॥१२५॥

Sloka 125.—One ought to enter a house which is strewn with an abundance of flowers, decked with arches, embellished with pots filled with water, where the deities are worshipped with incense, perfumes and oblations and which is reverberating with the sound of Brahmins chanting Vedas.

By the word अमर is meant the Gods inside the वास्तु and not those that are situated in the outer compartments.

Thus ends the 53rd Adhyaya on 'House-building'.

दकार्गलम् ॥५४॥ On the Exploration of Water Springs

धन्यं यशस्यं च वदाम्यतोऽहं दकार्गलं येन जलोपलब्धिः ।
पुंसां यथाङ्गेषु शिरास्तथैव क्षितावपि प्रोन्नतनिम्नसंस्थाः ॥१॥
एकेन वर्णेन रसेन चाम्भश्च्युतं नभस्तो वसुधाविशेषात् ।
नानारसत्वं बहुवर्णतां च गतं परीक्ष्यं क्षितितुल्यमेव ॥२॥

Slokas 1-2.—I shall now explain the science of 'Water-finding' which leads to religious merit and renown, for, it helps men to ascertain the existence of water. Just as there are veins in the human body, even so do they exist, some higher up, others lower down, in the earth. The water that falls from the sky with the same colour and taste, assumes various colours and tastes owing to the difference in the nature of the earth. Hence it should be examined in relation to its environments.

पुरुहूतानलयमनिर्ऋतिवरुणपवनेन्दुशङ्करा देवाः ।
विज्ञातव्याः क्रमशः प्राच्याद्यानां दिशां पतयः ॥३॥
दिक्पतिसञ्ज्ञा च शिरा नवमी मध्ये महाशिरानाम्नी ।
एताभ्योऽन्याः शतशो विनिःसृता नामभिः प्रथिताः ॥४॥
पातालादूर्ध्वशिरा शुभा चतुर्दिक्षु संस्थिता याश्च ।
कोणदिगुत्था न शुभाः शिरानिमित्तान्यतो वक्ष्ये ॥५॥

Slokas 3-5.—The divine lords of the eight quarters beginning with the east are in their order, Indra, Agni, Yama, Nirriti (demon), Varuna, Wind, the Moon and Siva. The veins in the different quarters are known by the names of their respective lords. There is a ninth, called 'The Great Vein', in the middle of these. There are hundreds of veins branching off from these and bearing distinct appellations. A vein that comes up from the nether world is good; so are those in the four directions. But those in the intermediate quarters are not auspicious. Hereafter I shall explain the characteristics of the veins.

यदि वेतसोऽम्बुरहिते देशे हस्तैस्त्रिभिस्ततः पश्चात् ।
सार्धे पुरुषे तोयं वहति शिरा पश्चिमा तत्र ॥६॥

चिह्नमपि चार्धपुरुषे मण्डूकः पाण्डुरोऽथ मृत् पीता ।
पुटभेदकश्च तस्मिन् पाषाणो भवति तोयमधः ॥७॥

Slokas 6-7.—If rotang (tree) is seen flourishing in a waterless tract, there will be water at a depth of $7\frac{1}{2}$ cubits at a distance of 3 cubits to the west of the tree. There will be found a westerly vein flowing underneath. At a depth of $2\frac{1}{2}$ cubits, the symptoms would be a pale white frog; thereafter, yellow clay, and further, a very hard stone (which will break only by the application of great heat) and underneath that there will be water.

Man's height is 120 digits or 5 cubits.

जम्ब्वाश्चोदग्घस्तैस्त्रिभिः शिराधो नरद्वये पूर्वा ।
मृल्लोहगन्धिका पाण्डुरा च पुरुषेऽत्र मण्डूकः ॥८॥

Sloka 8.—In a similar tract, if a Jambu tree is found, an easterly vein will be obtained at a depth of ten cubits at a distance of three cubits to its north. The signs are, the earth smelling like iron at a depth of five cubits; next, pale-white clay, and further, a frog.

जम्बूवृक्षस्य प्राग्वल्मीको यदि भवेत् समीपस्थः ।
तस्माद्दक्षिणपार्श्वे सलिलं पुरुषद्वये स्वादु ॥९॥
अर्धपुरुषे च मत्स्याः पारावतसन्निभश्च पाषाणः ।
मृद्भवति चात्र नीला दीर्घं कालं च बहु तोयम् ॥१०॥

Slokas 9-10.—If there is an ant-hill nearby to the east of a Jambu tree, there will be sweet water at a depth of ten cubits at a distance of three cubits to the south of the tree. When the earth is dug $2\frac{1}{2}$ cubits deep, there will be found fish; next a stone with the colour of a dove; and next blue clay. Here there will be plenty of water for a long time.

पश्चादुदुम्बरस्य त्रिभिरेव करैर्नरद्वये सार्धे ।
पुरुषे सितोऽहिरश्माञ्जनोपमोऽधः शिरा सुजला ॥११॥

Sloka 11.—If there is an Indian Fig tree in a waterless tract (with or without an ant-hill thereby), there will be a vein of good water at a distance of only three cubits to its west and at a depth of $12\frac{1}{2}$ cubits. Here, the signs are a white snake at a depth of five cubits and further a stone as dark as collyrium.

उदगर्जुनस्य दृश्यो वल्मीको यदि ततोऽर्जुनाद्वस्तैः ।
त्रिभिरम्बु भवति पुरुषैस्त्रिभिरर्धसमन्वितैः पश्चात् ॥१२॥
श्वेता गोधार्धनरे पुरुषे मृद्वसरा ततः कृष्णा ।
पीता सिता ससिकता ततो जलं निर्दिशेदमितम् ॥१३॥

Slokas 12-13. - If there be an ant-hill to the north of an Arjuna tree, there would be water at a depth of $17\frac{1}{2}$ cubits, at a distance of three cubits to its west. When the earth is dug $2\frac{1}{2}$ cubits deep, there will be a white lizard; then at a depth of five cubits, grey clay; then dark, then yellow, then white, and then sandy earth. Beneath that, abundant water is to be predicted.

वल्मीकोपचितायां निर्गुण्ड्यां दक्षिणेन कथितकरैः ।
पुरुषद्वये सपादे स्वादु जलं भवति चाशोप्यम् ॥१४॥
रोहितमत्स्योऽर्धनरे मृत् कपिला पाण्डुरा ततः परतः ।
सिकता सशर्कराऽथ क्रमेण परतो भवत्यम्भः ॥१५॥

Slokas 14-15.—There will be sweet and never-failing water at a depth of $11\frac{1}{4}$ cubits at a distance 3 cubits to the south of a Nirgundi (Indigo) tree with an ant-hill nearby. At a depth of $2\frac{1}{2}$ cubits, there will be red fish; then, red brown clay; further, pale-white clay; then, sand mixed with gravel; beneath that, there will be water.

पूर्वेण यदि बदर्या वल्मीको दृश्यते जलं पश्चात् ।
पुरुषैस्त्रिभिरादेश्यं श्वेता गृहगोधिकार्द्धनरे ॥१६॥

Sloka 16.—When an ant-hill is seen to the east of a Jujube tree, water is to be declared at a depth of 15 cubits at a distance of 3 cubits to its west. When the earth is dug $2\frac{1}{2}$ cubits, a white lizard will be found.

सपलाशा बदरी चेद्दृश्यपरस्यां ततो जलं भवति ।
पुरुषत्रये सपादे पुरुषेऽत्र च दुण्डुभश्चिह्नम् ॥१७॥

Sloka 17.—If a Jujube tree is seen along with a Palasa tree, water will be found at a depth of $16\frac{1}{4}$ cubits at a distance of 3 cubits to its west. At a depth of 5 cubits, the sign will be a non-poisonous snake.

बिल्वोदुम्बरयोगे विहाय हस्तत्रयं तु याम्येन ।
पुरुषैस्त्रिभिरम्बु भवेत् कृष्णोऽर्द्धनरे च मण्डूकः ॥१८॥

Sloka 18.—There will be water at a depth of 15 cubits at a distance of 3 cubits to the south of a place where a Bilwa and an Indian fig tree are together. The sign at a depth of $2\frac{1}{2}$ cubits is a black frog.

काकोदुम्बरिकायां वल्मीको दृश्यते शिरा तस्मिन् ।
पुरुषत्रये सपादे पश्चिमदिक्स्था वहति सा च ॥१९॥
आपाण्डुपीतिका मृद्गौरसवर्णश्च भवति पाषाणः ।
पुरुषार्धे कुमुदनिभो दृष्टिपथं मूषको याति ॥२०॥

Slokas 19-20.—If an ant-hill is seen near a Kakodumbara tree, there will be a westerly water vein flowing at a depth $16\frac{1}{4}$ cubits. The signs are pale yellow clay and white stone; and at a depth of $2\frac{1}{2}$ cubits a lily-coloured white rat will greet the eyes.

जलपरिहीने देशे वृक्षः कम्पिल्लको यदा दृश्यः ।
प्राच्यां हस्तत्रितये वहति शिरा दक्षिणा प्रथमम् ॥२१॥
मृन्नीलोत्पलवर्णा कापोता दृश्यते ततस्तस्मिन् ।
हस्तेऽजगन्धको मत्स्यकः पयोऽल्पं च सक्षारम् ॥२२॥

Slokas 21-22.—When a Kampillaka tree is seen in a waterless tract, there will be a southerly water-vein flowing at a depth of 16½ cubits at a distance of 3 cubits to the east of it The signs are blue clay, then lily-coloured, and further dove-coloured clay; and further, at a depth of one cubit, there will be a fish with the smell of goat, and beneath that, a little brackish water.

शोणाकतरोरपरोत्तरे शिरा द्वौ करावतिक्रम्य ।
कुमुदा नाम शिरा सा पुरुषत्रयवाहिनी भवति ॥२३॥

Sloka 23.—There is a water-vein called Kumuda, which flows at a depth of 15 cubits and at a distance of two cubits to the north-west of a Sonaka tree.

आसन्नो वल्मीको दक्षिणपार्श्वे विभीतकस्य यदि ।
अर्धे भवति शिरा पुरुषे ज्ञेया दिशि प्राच्याम् ॥२४॥

Sloka 24.—If there is an ant-hill nearby to the south of a Vibhitaka tree, there will be a water-vein at a depth of 7½ cubits at a distance of 2 cubits to its east.

तस्यैव पश्चिमायां दिशि वल्मीको यदा भवेद्वृक्षे ।
तत्रोदग्भवति शिरा चतुर्भिरर्धाधिकैः पुरुषैः ॥२५॥
श्वेतो विश्वम्भरकः प्रथमे पुरुषे तु कुङ्कुमाभोऽश्मा ।
अपरस्यां दिशि च शिरा नश्यति वर्षत्रयेऽतीते ॥२६॥

Slokas 25-26.—When the ant-hill is to the west of the same tree, there will be a water-vein at a depth of 22½ cubits at a distance of a cubit to its north. The

signs are a white scorpion (?) at a depth of 5 cubits, then a crimson stone; then to the west flows a vein. This vein will disappear after three years.

सकुशासित ऐशान्यां वल्मीको यत्र कोविदारस्य ।
मध्ये तयोर्नरैरर्धपञ्चमैस्तोयमक्षोभ्यम् ॥२७॥
प्रथमे पुरुषे भुजगः कमलोदरसन्निभो महो रक्ता ।
कुरुविन्दः पाषाणश्चिह्नान्येतानि वाच्यानि ॥२८॥

Slokas 27-28.—If there is an ant-hill darkened by holy grass to the north-east of a Kovidara tree, there will be undrying water at a depth of 22½ cubits between the tree and the ant-hill. The signs mentioned are: a snake of the colour of a lotus-calix at a depth of 5 cubits; red earth and a coryndon stone.

यदि भवति सप्तपर्णो वल्मीकवृतस्तदुत्तरे तोयम् ।
वाच्यं पुरुषैः पञ्चभिरत्रापि भवन्ति चिह्नानि ॥२९॥
पुरुषार्धे मण्डूको हरितो हरितालसन्निभा भूश्च ।
पाषाणोऽभ्रनिकाशः सौम्या च शिरा शुभाम्बुवहा ॥३०॥

Slokas 29-30.—If a Saptaparna tree is surrounded by an ant-hill, water is to be declared at a depth of 25 cubits at a distance of one cubit to the north of it. The signs are: a green frog at a depth of 2½ cubits, the earth resembling yellow orpiment, a stone dark like the cloud, and beneath that, a northerly vein carrying good water.

सर्वेषां वृक्षाणामधः स्थितो दर्दुरो यदा दृश्यः ।
तस्माद्वृत्ते तोयं चतुर्भिरर्धाधिकैः पुरुषैः ॥३१॥
पुरुषे तु भवति नकुलो नीला मृत्पीतिका ततः श्वेता ।
दर्दुरसमानरूपः पाषाणो दृश्यते चात्र ॥३२॥

Slokas 31-32.—When a frog is seen at the foot of any tree, there will be water at a depth of $22\frac{1}{2}$ cubits at a distance of one cubit to its north. The signs are: a mongoose at a depth of 5 cubits, then blue clay, yellow, then white clay and next a stone of the shape of a frog.

यद्यहिनिलयो दृश्यो दक्षिणतः संस्थितः करञ्जस्य ।
हस्तद्वये तु याम्ये पुरुषत्रितये शिरा सार्धे ॥३३॥
कच्छपकः पुरुषार्द्धे प्रथमं चोद्भिद्यते शिरा पूर्वा ।
उदगन्या स्वादुजला हरितोऽश्माधस्ततस्तोयम् ॥३४॥

Slokas 33-34.—If there is an ant-hill to the south of a Karanja tree, there will be a water-vein at a depth of $17\frac{1}{2}$ cubits at a distance of 2 cubits to its south. The signs are: a tortoise at a depth of $2\frac{1}{2}$ cubits; there will first of all appear an easterly vein, then a northerly vein containing sweet water; then a green stone below; underneath that, there will be water.

उत्तरतश्च मधूकादहिनिलयः पश्चिमे तरोस्तोयम् ।
परिहृत्य पञ्च हस्तानर्धाष्टमपौरुषान् प्रथमम् ॥३५॥
अहिराजः पुरुषेऽस्मिन् धूम्रा धात्री कुलुत्थवर्णोऽश्मा ।
माहेन्द्री भवति शिरा वहति सफेनं सदा तोयम् ॥३६॥

Slokas 35-36.—If there be an ant-hill to the north of a Madhuka tree, there will be water at a depth of $37\frac{1}{2}$ cubits at a distance of 5 cubits to the west of the tree. The signs are: first, a big serpent at a depth of 5 cubits, then tawny clay, a stone of the colour of horse gram; next, there will be an easterly vein, carrying always foamy water.

वल्मीकः स्निग्धो दक्षिणेन तिलकस्य सकुशदूर्वश्चेत् ।
पुरुषैः पञ्चभिरम्भो दिशि वारुण्यां शिरा पूर्वा ॥३७॥

Sloka 37.—If there be a glossy ant-hill covered with holy grass and Durva to the south of a Tilaka tree, there will be water at a depth of 25 cubits at a distance of 5 cubits to the west of the tree. The vein there is an easterly one.

सर्पावासः पश्चाद्यदा कदम्बस्य दक्षिणेन जलम् ।
परतो हस्तत्रितयात् पञ्चभिः पुरुषैस्तुरीयोनैः ॥३८॥

कौबेरी चात्र शिरा वहति जलं लोहगन्धि चाक्षोभ्यम् ।
कनकनिभो मण्डूको नरमात्रे मृत्तिका पीता ॥३९॥

Slokas 38-39.—If there be an ant-hill to the west of a Kadamba tree, there will be a northerly vein, carrying inexhaustible water with the smell of iron at a depth of $28\frac{3}{4}$ cubits at a distance of 3 cubits to the south of the tree. The signs are : a gold-hued frog at a depth of 5 cubits ; and next, yellow-clay.

वल्मीकसंवृत्तो यदि तालो वा भवति नालिकेरो वा ।
पश्चात् पञ्चभिरष्टैर्नरैश्चतुर्भिः शिरा याम्या ॥४०॥

Sloka 40.—If a palm tree or a cocoanut tree is found covered with ant-hills, there will be a southerly water-vein at a depth of 20 cubits at a distance of 6 cubits to the west of the tree.

याम्येन कपित्थस्याहिसंश्रयश्चेदुदग्जलं वाच्यम् ।
सप्तपरित्यज्य करान् खात्वा पुरुषान् जलं पञ्च ॥४१॥

कर्बुरकोऽहिः पुरुषे कृष्णा मृत्पुटभिदपि च पाषाणः ।
श्वेता मृत्पाश्चिमतः शिरा ततश्चोत्तरा भवति ॥४२॥

Slokas 41-42.—If there be an ant-hill to the south of a wood-apple tree, there will be water at a depth of 25 cubits at a distance of 7 cubits to the north of the

tree. The signs will be; a spotted snake at a depth of 5 cubits, then, black clay, a hard stone, next white clay; then there will be a westerly vein and next, a northerly one.

अश्मन्तकस्य वामे बदरी वा दृश्यतेऽहिनिलयो वा ।
षड्भिरुदक् तस्य करैः सार्धं पुरुषत्रये तोयम् ॥४३॥
कूर्मः प्रथमे पुरुषे पाषाणो धूसरः ससिकता मृत् ।
आदौ च शिरा याम्या पूर्वोत्तरतो द्वितीया च ॥४४॥

Slokas 43-44.—If there be an ant-hill or a Jujube tree to the north of an Asmantaka tree, there will be water 17½ cubits down and 6 cubits to the north of the tree; the signs will be: a tortoise in the first layer (5 cubits deep), then brown stone, next, clay with sand; then first of all a southerly vein and next, a north-easterly one.

वामेन हरिद्रतरोर्वल्मीकश्चेज्जलं भवति पूर्वे ।
हस्तत्रितये सत्र्यंशैः पुम्भिः पञ्चभिर्भवति ॥४५॥
नीलो भुजगः पुरुषे मृत् पीता मरकतोपमश्चाश्मा ।
कृष्णा भूः प्रथमं वारुणी शिरा दक्षिणेनान्या ॥४६॥

Slokas 45-46.—If there is an ant-hill to the north of a Haridra tree, there will be water 28¾ cubits down and 3 cubits to its east. The signs are: a blue snake in the first instance, next, yellow clay, then, an emerald-like stone, next black earth, then first a westerly vein and next a southerly one.

जलपरिहीने देशे दृश्यन्तेऽनूपजानि चिह्नानि ।
वीरणदूर्वा मृदवश्च यत्र तस्मिन् जलं पुरुषे ॥४७॥
भार्ङ्गी त्रिवृता दन्ती सूकरपादी च लक्ष्मणा चैव ।
नवमालिका च हस्तद्वयेऽम्बु याम्ये त्रिभिः पुरुषैः ॥४८॥

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Slokas 47-48. If in a waterless place are seen the characteristics of a watery tract or soft Virana grass or Durva, water will be available at 5 cubits below the earth; or if a kind of brinjal, Trivrita (சிவத்தை), Nagadanti, Sukarapadi, Lakshmana and Navamalika Creeper be found to be growing, water will be found at 15 cubits below the earth and two cubits to the south.

स्निग्धाः प्रलम्बशाखा वामनविकटद्रुमाः समीपजलाः ।
सुषिरा जर्जरपत्रा रूक्षाश्च जलेन सन्त्यक्ताः ॥४९॥

Sloka 49.—Those trees which are glossy, have long branches hanging down, are very short and extensive have water nearby; whereas hollow and rough trees with shattered leaves do not indicate water in the neighbourhood.

तिलकाम्रातकवरुणकभल्लातकबिल्वतिन्दुकाङ्कोलाः ।
पिण्डारशिरीषाञ्जनपरूषका वञ्जुलोऽतिबला ॥५०॥
एते यदि सुस्निग्धा वल्मीकैः परिवृतास्ततस्तोयम् ।
हस्तैस्त्रिभिरुत्तरतश्चतुर्भिरर्धेन च नरेण ॥५१॥

Slokas 50-51.—If Tilaka, Amrataka, Varunaka, Bhallataka, Bilwa, Tinduka, Ankola, Pindara, Sirisha, Anjana, Parushaka, Vanjula and Atibala are very glossy and covered with ant-hills, there will be water 3 cubits from there to the north at a depth of $22\frac{1}{2}$ cubits.

अतृणे सतृणा यस्मिन् सतृणे तृणवर्जिता मही यत्र ।
तस्मिन् शिरा प्रदिष्टा वक्तव्यं वा धनं चास्मिन् ॥५२॥

Sloka 52.—If in a grassless place, a patch of ground is seen covered with grass, or in a grassy place, one is seen without it, a vein of water or treasure is to be declared to exist there.

कण्टकयकण्टकानां व्यत्यासेऽम्भस्त्रिभिः करैः पश्चात् ।
खात्वा पुरुषत्रितयं त्रिभागयुक्तं धनं वा स्यात् ॥५३॥

Sloka 53.—When a thorny tree flourishes in the midst of non-thorny trees or *vice versa*, there is a treasure or water at a depth of $18\frac{3}{4}$ cubits at a distance of 3 cubits to the west.

नदति मही गम्भीरं यस्मिंश्चरणाहता जलं तस्मिन् ।
सार्द्धैस्त्रिभिर्मनुष्यैः कौबेरी तत्र च शिरा स्यात् ॥५४॥

Sloka 54.—Where the earth being stamped by feet emits a loud sound, a northerly water-vein will be found there at $17\frac{1}{2}$ cubits.

वृक्षस्यैका शाखा यदि विनता भवति पाण्डुरा वा स्यात् ।
विज्ञातव्यं शाखातले जलं त्रिपुरुषं खात्वा ॥५५॥

Sloka 55.—Where a single branch of a tree hangs low or is colourless, it is to be understood that water exists at a depth of 15 cubits under the branch.

फलकुसुमविकारो यस्य तस्य पूर्वे शिरा त्रिभिर्हस्तैः ।
भवति पुरुषैश्चतुर्भिः पाषाणोऽधः क्षितिः पीता ॥५६॥

Sloka 56.—Where the fruits and flowers of a tree are unnatural, a water-vein flows at a depth of 20 cubits at a distance of 3 cubits to the east. The signs are: stone below and yellow earth.

यदि कण्टकारिका कण्टकैर्विना दृश्यते सितैः कुसुमैः ।
तस्यास्तलेऽम्बु वाच्यं त्रिभिर्नरैरर्धपुरुषे च ॥५७॥

Sloka 57.—If a Kantakari (Brinjal ?) is seen without thorns but with white flowers, there will be water underneath it at $17\frac{1}{2}$ cubits.

खर्जूरी द्विशिरस्का यत्र भवेज्जलविवर्जिते देशे ।
तस्याः पश्चिमभागे निर्देश्यं त्रिपुरुषैर्वारि ॥५८॥

Sloka 58.—Where in a waterless place there is a date tree with two tops, water has to be declared to its west at 15 cubits.

यदि भवति कर्णिकारः सितकुसुमः स्यात् पलाशवृक्षो वा ।
सप्तेन तत्र हस्तद्वयेऽम्बु पुरुषद्वये भवति ॥५९॥

Sloka 59.—If a Karnikara or Palasa tree bears white flowers, there is water two cubits to the south at a depth of ten cubits.

यस्यामूष्मा धात्र्यां धूमो वा तत्र वारि नरयुगले ।
निर्देष्टव्या च शिरा महता तोयप्रवाहेण ॥६०॥

Sloka 60.—Where the ground steams or smokes, there is water at 10 cubits; and it may be stated that the vein will yield an abundant supply of water.

यस्मिन् क्षेत्रोद्देशे जातं सस्यं विनाशमुपयाति ।
स्निग्धमतिपाण्डुरं वा महाशिरा नरयुगे तत्र ॥६१॥

Sloka 61.—Where, in the region of a field, the crops that have grown perish, or there is glossy and very white vegetation, there is a great vein at 10 cubits.

Thus have been stated the symptoms of water in jungle and watery regions.

मरुदेशे भवति शिरा यथा तथातः परं प्रवक्ष्यामि ।
ग्रीवा करभाणामिव भूतलसंस्थाः शिरा यान्ति ॥६२॥

Sloka 62.—Now I shall expound the possibilities of veins in desert regions. The water-veins run below the earth's surface in the shape of camels' necks (*i. e.* syphons.)

पूर्वोत्तरेण पीलोर्यदि वल्मीको जलं भवति पश्चात् ।
उत्तरगमना च शिरा विज्ञेया पञ्चभिः पुरुषैः ॥६३॥
चिह्नं दर्दुर आदौ मृत्कपिला तत्परं भवेद्धरिता ।
भवति च पुरुषेऽधोऽश्मा तस्य तलेऽम्भो विनिर्देश्यम् ॥६४॥

Slokas 63-64.—If there is an ant-hill to the north-east of a Peelu tree, there will be water to its west. The vein will run in a northerly direction at a depth of 25 cubits. The signs would be : in the first instance a frog, brown clay, then green clay, then below, a stone and under that water.

पीलोरेव प्राच्यां वल्मीकोऽतोऽर्धपञ्चमैर्हस्तैः ।
दिशि याम्यायां तोयं वक्तव्यं सप्तभिः पुरुषैः ॥६५॥
प्रथमे पुरुषे भुजगः सिताऽसितो हस्तमात्रमूर्त्तिश्च ।
दक्षिणतो वहति शिरा सक्षारं भूरि पानीयम् ॥६६॥

Slokas 65-66. If the ant-hill is to the east of the Peelu tree, there will be water $4\frac{1}{2}$ cubits to the south at a depth of 35 cubits. The signs will be : in the first instance there will be, at a distance of 5 cubits, a white and dark snake of only one cubit length ; to its south flows a vein with plenty of brackish water.

उत्तरतश्च करीरस्याहिगृहं दक्षिणे जलं स्वादु ।
दशभिः पुरुषैर्ज्ञेयं पुरुषे पीतोऽत्र मण्डूकः ॥६७॥

Sloka 67.—If there is an ant-hill to the north of a tender bamboo, there is sweet water to its south at a depth of 50 cubits. When the earth is dug 5 cubits, a yellow frog will be seen.

रोहीतकस्य पश्चादहिवासश्चेत्रिभिः करैर्याम्ये ।
द्वादश पुरुषान् खात्वा सक्षारा पश्चिमेन शिरा ॥६८॥

Sloka 68.—If there is an ant-hill to the west of a Rohitaka tree, three cubits to its west, there is a vein of brackish water flowing to the west at a depth of 60 cubits.

इन्द्रतरोर्वल्मीकः प्राग्दृश्यः पश्चिमे शिरा हस्ते ।
खात्वा चतुर्दश नरान् कपिला गोधा नरे प्रथमे ॥६९॥

Sloka 69.—If the ant-hill is to the east of an Indra tree, there is a vein one cubit to its west at a depth of 70 cubits. The sign is a brown lizard in the first layer of 5 cubits.

यदि वा सुवर्णनाम्नस्तरोर्भवेद्यामतो भुजङ्गगृहम् ।
हस्तद्वये तु याम्ये पञ्चदशनरावसानेऽम्बु ॥७०॥
क्षारं पयोऽत्र नकुलोऽर्धमानवे ताम्रसन्निभश्चाश्मा ।
रक्ता च भवति वसुधा वहति शिरा दक्षिणा तत्र ॥७१॥

Slokas 70-71.—If there is an ant-hill to the north of a golden tree, there is water two cubits to the south at a depth of 75 cubits. The water here will be brackish. When the earth is dug $2\frac{1}{2}$ cubits, there will be a mongoose; next, copper-coloured stone; then, red earth; then there flows a southerly vein.

बदरीरोहितवृक्षौ सम्पृक्तौ चेद्विनापि वल्मीकम् ।
हस्तत्रयेऽम्बु पश्चात् षोडशभिर्मानवैर्भवति ॥७२॥
सुरसं जलमादौ दक्षिणा शिरा वहति चोत्तरेणान्या ।
पिष्टनिभः पाषाणो मृत् श्वेता वृश्चिकोऽर्धनरे ॥७३॥

Slokas 72-73.—If a Jujube tree and a Rohita tree are joined together with or without an ant-hill nearby, there is water three cubits to the west at at a depth of 80 cubits. The water will be tasty. At first, a southerly vein flows, then a northerly one, next, a stone resmbling a paste, next white clay; at $2\frac{1}{2}$ cubits, a scorpion will be seen.

सकरीरा चेद्बदरी त्रिभिः करैः पश्चिमेन तत्राम्भः ।
अष्टादशभिः पुरुषैरशानी बहुजला च शिरा ॥७४॥

Sloka 74.—If a Jujube tree is joined with bamboo, there is water 3 cubits to the west at a depth of 90 cubits. The vein is a north-easterly one with abundant water.

पीलुसमेता बदरी हस्तत्रयसम्मिते दिशि प्राच्याम् ।
विंशत्या पुरुषाणामशोष्यमम्भोऽत्र सक्षारम् ॥७५॥

Sloka 75.—If a Jujube tree is seen in combination with a Peelu tree, there is inexhaustible water, but brackish, 3 cubits to the east at a depth of 100 cubits.

ककुभकरीरावेकत्र संयुतौ यत्र ककुभबिल्वौ वा ।
हस्तद्वयेऽम्बु पश्चान्नरैर्भवेत् पञ्चविंशत्या ॥७६॥

Sloka 76.—When Kakubha and bamboo trees or Kakubha and Bilwa trees are joined together, there is water two cubits to the west at a depth of 125 cubits.

वल्मीकमूर्धनि यदा दूर्वा च कुशाश्च पाण्डुराः सन्ति ।
कूपो मध्ये देयो जलमत्र नरैकविंशत्या ॥७७॥

Sloka 77.—When there is pale-white Durva or holy grass on the top of an ant-hill, a well should be sunk in its middle. Here there is water at a depth of 105 cubits.

भूमिः कदम्बकयुता वल्मीके यत्र दृश्यते दूर्वा ।
हस्तद्वयेन याम्ये नरैर्जलं पञ्चविंशत्या ॥७८॥

Sloka 78.—If, in a place full of Kadamba trees, Durva grass is seen on an ant-hill, there is water 2 cubits to the south at a depth of 125 cubits.

वल्मीकत्रयमध्ये रोहीतकपादपो यदा भवति ।
नानावृक्षैः सहितस्त्रिभिर्जलं तत्र वक्तव्यम् ॥७९॥

हस्तचतुष्के मध्यात् षोडशभिश्चाङ्गुलैरुदग्वारि ।
चत्वारिंशत्पुरुषान् खात्वाऽऽमाऽधः शिरा भवति ॥८०॥

Slokas 79-80.—When there is a Rohitaka tree surrounded by three trees of different types in the midst of three ant-hills, water is to be predicted there. The water is four cubits and 16 digits to the north of the centre of the ant-hills at a depth of 200 cubits. First a stone will be seen and beneath that a water-vein.

ग्रन्थिप्रचुरा यस्मिन् शमी भवेदुत्तरेण वल्मीकः ।
पश्चात् पञ्चकरान्ते शतार्धसंख्यैर्नरैः सलिलम् ॥८१॥

Sloka 81.—Where there is a knotty Samee tree and an ant-hill to its north, there is water 5 cubits to the west at a depth of 250 cubits.

एकस्थाः पञ्च यदा वल्मीका मध्यमो भवेच्छ्वेतः ।
तस्मिन् शिरा प्रदिष्टा नरपञ्चा पञ्चवर्जितया ॥८२॥

Sloka 82.—When there are five ant-hills in a place and the central one is white, there is a vein underneath the middle one at a depth of 275 cubits.

सपलाशा यत्र शमी पश्चिमभागेऽम्बु मानवैः षष्ठ्या ।
अर्धनवेऽहिः प्रथमं सवालुका पीतमृत्परतः ॥८३॥

Sloka 83.—Where a Samee tree is combined with a Palasa, there is water 5 cubits to its west at a depth of 300 cubits. When the earth is dug $2\frac{1}{2}$ cubits deep, first, a snake will be seen, and next, yellow clay mixed with gravel.

वल्मीकेन परिवृतः श्वेतो रोहीतको भवेद्यस्मिन् ।
पूर्वेण हस्तमात्रे सप्तत्या मानवैरम्बु ॥८४॥

Sloka 84.—Where there is a white Rohitaka tree surrounded by an ant-hill, there is water one cubit to the east at a depth of 350 cubits.

श्वेता कण्टकबहुला यत्र शमी दक्षिणेन तत्र पयः ।
नरपञ्चकसंयुतया सप्तत्याहिर्नरार्धे च ॥८५॥

Sloka 85.—Where there is a white Samee tree full of thorns, there is water one cubit to its south at a depth of 375 cubits. At a depth of $2\frac{1}{2}$ cubits, there will be a snake.

मरुदेशे यच्चिह्नं न जाङ्गले तैर्जलं विनिर्देश्यम् ।
जम्बूवेतसपूर्वैर्ये पुरुषास्ते मरौ द्विगुणाः ॥८६॥

Sloka 86.—The existence of water in a forest tract may not be determined on such indications as apply to a desert. The characteristics mentioned, *viz.*, Jambu Vetasa, etc., in waterless tracts, if seen in deserts, water should be declared to exist there at twice the depth mentioned.

जम्बूस्त्रिवृता मौर्वी शिशुमारी सारिवा शिवा श्यामा ।
वीरुधयो वाराही ज्योतिष्मती गरुडवेगा ॥८७॥
सूकरिकमाषपर्ण्यौ व्याघ्रपदाश्वेति यद्यहोर्निलये ।
वल्मीकादुत्तरतस्त्रिभिः करैस्त्रिपुरुषे तोयम् ॥८८॥

Slokas 87-88.—If a Jambu tree, Trivrit, Maurvi, Sisumari, Sariva, Siva, Syama, Varahi, Jyotishmatee, Garudadhvaja, Sukarika, Mashaparnee and Vyaghrapada creepers grow by an ant-hill, there is water three cubits to the north of it at a depth of 15 cubits.

एतदनूपे वाच्यं जाङ्गलभूमौ तु पञ्चभिः पुरुषैः ।
एतैरेव निमित्तैर्मरुदेशे सप्तभिः कथयेत् ॥८९॥

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Sloka 89.—The above measures apply only to watery tracts; but in a forest region, the depth should be 25 cubits. If there be the same indications in a desert, water might be seen at a depth of 35 cubits.

एकनिभा यत्र मही तृणतरुवल्मीकगुल्मपरिहीना ।
तस्यां यत्र विकारो भवति धरित्र्यां जलं तत्र ॥९०॥

Sloka 90.—Where some ground, otherwise uniform and devoid of grass, trees, ant-hills and bushes, contains a piece of unusual appearance, there is water at a depth of 25 cubits.

यत्र स्निग्धा निम्ना सवालुका सानुनादिनी वा स्यात् ।
तत्रार्धपञ्चकैर्वारि मानवैः पञ्चभिर्यदि वा ॥९१॥

Sloka 91.—Where the earth is soft, low, sandy and emitting sound, there is water at a depth of $22\frac{1}{2}$ or 25 cubits.

स्निग्धतरूणां याम्ये नरैश्चतुर्भिर्जलं प्रभूतं च ।
तरुगहनेऽपि हि विकृतो यस्तस्मात् तद्वदेव वदेत् ॥९२॥

Sloka 92.—There will be plenty of water at 20 cubits to the south of smooth trees. The same may be said when a tree in the midst of a thick wood shows uncommon symptoms.

नमते यत्र धरित्री सार्धे पुरुषेऽम्बु जाङ्गलानूपे ।
कीटा वा यत्र विनालयेन बहवोऽम्बु तत्रापि ॥९३॥

Sloka 93.—Where in a forest or watery tract the earth goes down being trodden upon, or where numerous insects are seen without their abode, there is water at a depth of $7\frac{1}{2}$ cubits.

उष्णा शीता च मही शीतोष्णाम्भस्त्रिभिर्नरैः सार्धैः ।
इन्द्रधनुर्मत्स्यो वा वल्मीको वा चतुर्हस्तात् ॥९४॥

Sloka 94.—An isolated cold spot in a warm ground denotes cold water; an isolated warm spot in a cold ground, warm water at a depth of 17½ cubits and at 4 cubits' distance, if a rainbow, fish or ant-hill is seen.

वल्मीकानां पङ्क्त्यां यद्येकोऽभ्युच्छ्रितः शिरा तदधः ।
शुष्यति न रोहते वा सस्यं यस्यां च तत्राम्भः ॥९५॥

Sloka 95.—If, in a row of ant-hills, one is taller than the rest, there is a vein underneath that; and where vegetation that has grown withers away or does not sprout at all, there is water at a distance of four cubits.

न्यग्रोधपलाशोदुम्बरैः समेतैस्त्रिभिर्जलं तदधः ।
वटपिप्पलसमवाये तद्वद्वाच्यं शिरा चोदक् ॥९६॥

Sloka 96.—Where a banyan, Palasa and Indian Fig tree, or a banyan and a Pippala tree are found together, there is water underneath them at 3 cubits' distance. The vein lies northward.

आग्नेये यदि कोणे ग्रामस्य पुरस्य वा भवेत् कूपः ।
नित्यं स करोति भयं दाहं च समानुषं प्रायः ॥९७॥
नैर्ऋतकोणे बालक्षयं च वनितामयं च वायव्ये ।
दिक्त्रयमेतत्त्यक्त्वा शेषासु शुभावहाः कूपाः ॥९८॥

Slokas 97-98.—If there be a well to the south-east of a village or town, it would mostly cause constant fear, and danger from fire to men. If it is situated in the south-west, it causes loss of children; if in the north-west, it threatens the wife; wells in directions other than these three are productive of beneficial results.

सारस्वतेन मुनिना दकार्गलं यत् कृतं तदवलोक्य ।
आर्याभिः कृतमेतद्वृत्तैरपि मानवं वक्ष्ये ॥९९॥

Sloka 99.—Thus have I treated of the subject of water-finding in verses composed in the आर्या metre, having gone through the work on the subject written by sage Saraswata. Now I shall explain the same subject in वृत्त metre as taught by sage Manu.

स्निग्धा यतः पादपगुल्मवल्लयो निश्छिद्रपत्राश्च ततः शिरास्ति ।
पद्माक्षुरोशीरकुलाः सगुण्द्राः काशाः कुशा वा नलिका नलो वा ॥
खर्जूरजम्ब्वर्जुनवेतसाः स्युः क्षीरान्विता वा द्रुमगुल्मवल्लयः ।
छत्रेभनागाः शतपत्रनीपाः स्युर्नक्तमालाश्च ससिन्दुवाराः ॥१०१॥
विभीतको वा मदयन्तिका वा यत्रास्ति तस्मिन् पुरुषत्रयेऽम्भः ।
स्यात्पर्वतस्योपरि पर्वतोऽन्यस्तत्रापि मूले पुरुषत्रयेऽम्भः ॥१०२॥

Slokas 100-102.—A water vein will be found at a depth of 15 cubits in a place where trees, shrubs and creepers are smooth and densely covered with leaves, where lotus, Gokshura, Usira (வெட்டிவேர்) and Kula or Gundra grass, Kusa, Darbha, Nalika or Nala grows. Where date-trees, Jambu, Arjuna and Vetasa or milky trees, shrubs and creepers or mushrooms, Hastikarna, Nagakesara, lotus, Kadamba, Karaja and Sinduwara trees grow, or where there is Vibhitaka or Madayantika, there is water at 15 cubits. So also in a place where there is one mountain upon another

मूले may be interpreted as " at the foot of the lower mountain or upper mountain."

या मौञ्जिकैः काशकुशैश्च युक्ता नीला च मृद्यत्र सशर्करा च ।
तस्यां प्रभूतं सुरसं च तोयं कृष्णाथवा यत्र च रक्तमृद्वा ॥१०३॥

Sloka 103.—There is plenty of sweet water in a place which is full of Munja grass, reeds and holy grass, where the earth is blue and mixed with pebbles, and where the earth is black or red.

सशर्करा ताम्रमही कषायं क्षारं धरित्री कपिला करोति ।
श्यापाण्डुरायां लवणं प्रदिष्टं मृष्टं पयो नीलवसुन्धरायाम् ॥१०४॥

Sloka 104.—A copper-coloured earth mixed with gravel will yield water of an astringent taste ; red-brown earth, brackish water; a pale white ground produces salt water ; and blue earth, sweet water.

शाकाश्वकर्णार्जुनबिल्वसर्जाः श्रीपर्ण्यरिष्टाधवशिंशपाश्च ।
छिद्रैश्च पत्रैर्द्रुमगुल्मवल्ल्यो रूक्षाश्च दूरेऽम्बु निवेदयन्ति ॥१०५॥

Sloka 105.—Saka, Aswakarna, Arjuna, Bilwasarja, Sriparni, Arishta, Dhava and Simsapa trees, other trees, shrubs and creepers being coarse and having leaves full of holes, indicate the existence of water far off.

सूर्याग्निभस्मोष्ट्रखरानुवर्णा या निर्जला सा वसुधा प्रदिष्टा ।
रक्ताङ्कुराः क्षीरयुताः करीरा रक्ता धरा चेज्जलमश्मनोऽधः ॥१०६॥

Sloka 106 —A piece of earth that has the colour of the Sun, fire, ashes, camel or donkey is declared to be water-less. Where bamboo sprouts are red and milky and the earth red, there is water underneath a stone.

वैदूर्यमुद्गाम्बुदमेचकाभा पाकोन्मुखेऽदुम्बरसन्निभा वा ।
भृङ्गाञ्जनाभा कपिलाथवा या ज्ञेया शिला भूरि समीपतोया ॥१०७॥

Sloka 107.— Also a stone or rock that resembles beryl, green-gram, cloud, dark gem, ripe fig, bee or collyrium, or is brown, has got abundant water nearby.

पारावतक्षौद्रघृतोपमा या क्षौमस्य वस्त्रस्य च तुल्यवर्णा ।
या सोमवल्ल्याश्च समानरूपा साप्याशु तोयं कुरुतेऽक्षयं च ॥१०८॥

Sloka 108.—A rock which resembles in colour a pigeon, honey, ghee, silken cloth or some creeper, yields soon inexhaustible water.

ताम्रैः समेता पृषतैर्विचित्रैरापाण्डुभस्मोष्ट्रखरानुरूपा ।
भृङ्गोपमाङ्गुष्ठिकपुष्पिका वा सूर्याग्निवर्णा च शिला वितोया ॥१०९॥

Sloka 109.—A rock that is filled with red or variegated spots, that is pale white or has the colour of ashes, camels, donkeys, the Sun, fire, bee or the flower of Augushtika creeper is without any water nearby.

चन्द्रातपस्फटिकमौक्तिकहेमरूपा
याश्चेन्द्रनीलमणिहिङ्गुलुकाञ्जनाभाः ।
सूर्योदयांशुहरितालनिभाश्च याः स्यु-
स्ताः शोभना मुनिवचोऽत्र च वृत्तमेतत् ॥११०॥

Sloka 110.—Those stones that possess the colour or lustre of moon light, crystal gem, pearl, gold, blue gem, mercuric sulphide (?), collyrium, the rays of the rising Sun, or yellow orpiment, are auspicious; and the following is the authority of Sage Manu in Vritta metre on the point.

एता ह्यभेदाश्च शिलाः शिवाश्च यक्षैश्च नागैश्च सदाभिजुष्टाः ।
येषां च राष्ट्रेषु भवन्ति राज्ञां तेषामवृष्टिर्न भवेत् कदाचित् ॥१११॥

Sloka 111.—Such stones as enumerated above are auspicious and ought not to be broken, since they are always occupied by Yakshas and Nagas. The kings in whose realms such rocks are found will never experience drought.

भेदं यदा नैति शिला तदानीं पलाशकाष्ठैः सह तिन्दुकानाम् ।
प्रज्वालयित्वानलमग्निवर्णा सुधाम्बुसिक्ता प्रविदारमेति ॥११२॥

Sloka 112.—When a rock cannot be broken by hammering, fire should be made on it with the logs of Palasa and Tinduka trees and it should be burnt until it

assumes the colour of the fire and then it should be sprinkled with lime water. Then it can be broken.

तोयं श्रितं मोक्षकभस्मना वा यत्सप्तकृत्वः परिषेचनं तत् ।
कार्यं शरक्षारयुतं शिलायाः प्रस्फोटनं वह्निवितापितायाः ॥११३॥

Sloka 113.—The ashes of Maneevaka tree and reeds should be boiled in water and sprinkled on the rock seven times after heating it. Then it will break.

तक्रकाञ्जिकसुराः सकुलत्था योजितानि बदराणि च तस्मिन् ।
सप्तरात्रमुषितान्यामितप्तां दारयन्ति हि शिलां परिषेकैः ॥११४॥

Sloka 114.—Butter-milk, gruel and liquor with horse gram and Jujube fruits must be kept for seven nights and then poured on the rock and heated as before. Then it will break.

नैम्बं पत्रं त्वक् च नालं तिलानां सापामार्गं तिन्दुकं स्याद्गुडूची ।
गोमूत्रेण स्रावितः क्षार एषां षट्कृत्वोऽतस्तापितो भिद्यतेऽश्मा ॥

Sloka 115.—The leaves and bark of Neem tree, Sesamum stalks, Apamarga, Tinduka and Guduchi must be burnt to ashes. These ashes should be dissolved in the urine of cows and poured six times on the heated rock. Then it will break.

Sloka 116.—Same as Ch. L. Sl. 25, (P. 405), *supra.*

Sloka 117.—Same as Ch. L. Sl. 26, (P. 405), *supra.*

पाली प्रागपरायताम्बु सुचिरं धत्ते न याम्योत्तरा
कल्लोलैरवदारमेति मरुता सा प्रायशः प्रेरितैः ।
तां चेदिच्छति सारदारुभिरपां सम्पातमावारयेत्
पाषाणादिभिरेव वा प्रतिचयं क्षुण्णं द्विपाश्वादिभिः ॥११८॥

Sloka 118.—A pond extending from east to west retains water for a long time, while one from north to

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south does not, since it is spoilt invariably by the waves raised by the wind. One who wishes for such a pond or tank should cover its walls in contact with the water with strong timber, or with stones and the like, the soil being rendered hard by the trampling of elephants, horses, etc.

ककुभवटाम्रप्लक्षकदम्बैः सनिचुलजम्बूवेतसनीपैः ।
कुरबकतालाशोकमधूकैर्बकुलविमिश्रैश्चावृततीराम् ॥११९॥

Sloka 119.—The banks of the tank must be shaded by Kakubha, banyan, mango, Plaksha, Kadamba, Nichula, Jambu, Vetasa, Neepa, Kuravaka, Tala, Asoka, Madhuka and Bakula trees.

द्वारं च नैर्वाहिकमेकदेशे कार्यं शिलासञ्चितवारिमार्गम् ।
कोशस्थितं निर्विवरं कपाटं कृत्वा ततः पांशुभिरावपेत्तम् ॥१२०॥

Sloka 120.—On one side let an outlet for the water be made with the passage being built of stones; let a panel without apertures be fixed in a frame and fastened to the earth with dust and mud.

अञ्जनमुस्तोशीरैः सराजकोशातकामलकचूर्णैः ।
कतकफलसमायुक्तैर्योगः कूपे प्रदातव्यः ॥१२१॥

Sloka 121.—A mixture of antimony, Musta bulbs, Andropogon, powder of Rajakosataka and myrobalan combined with Kataka nuts should be put into a well.

कलुषं कटुकं लवणं विरसं सलिलं यदि वाशुभगन्धि भवेत् ।
तदनेन भवत्यमलं सुरसं सुसुगन्धि गुणैरपरैश्च युतम् ॥१२२॥

Sloka 122.—If the water is muddy, pungent, saltish, of bad taste, and not of good odour, it will by this mixture become clear, tasteful, good-smelling, and endowed with other good qualities.

हस्तो मघानुराधापुष्यधनिष्ठोत्तराणि रोहिण्यः ।
शतभिषागित्यारम्भे कूपानां शस्यते भगणः ॥१२३।

Sloka 123.—The asterisms which are propitious for sinking wells are Hasta, Magha, Anuradha, Pushya, Dhanishta, Uttaraphalguni, Uttarashadha, Uttarabhadrapada, Rohini and Satabhisha.

कृत्वा वरुणस्य बलिं वटवेतसकीलकं शिरास्थाने ।
कुसुमैर्गन्धैर्धूपैः सम्पूज्य निधापयेत् प्रथमम् ॥१२४॥

Sloka 124.—One should first offer oblations to Varuna and drive a wedge of banyan or Vetasa at the place of the Vein, having honoured it with flowers, perfumes and incenses.

मेघोद्भवं प्रथममेव मया प्रदिष्टं
ज्येष्ठामतीत्य बलदेवमतादि दृष्ट्वा ।
भौमं दगार्गलमिदं कथितं द्वितीयं
सम्यग्वराहमिहिरेण मुनिप्रसादात् ॥१२५॥

Sloka 125.—Having viewed the opinions of Baladeva and others, I have first dealt with the subject of water derived from the clouds after the full Moon in the month of Jyeshta (Adh. XXIII, *supra*). This second method of exploring water from the earth has now been clearly treated by me, Varahamihira, by the favour of the sages.

Thus ends the 54th Adhyaya on "the exploration of Water Springs."

वृक्षायुर्वेदाध्यायः ॥५५॥ Treatment of Trees.

प्रान्तच्छायाविनिर्मुक्ता न मनोज्ञा जलाशयाः ।
यस्मादतो जलप्रान्तेष्वारामान् विनिवेशयेत् ॥१॥

Sloka 1.—One should have gardens laid out on the banks of water, inasmuch as tanks and the like are not lovely without shade on their margins.

मृद्वी भूः सर्ववृक्षाणां हिता तस्यां तिलान् वपेत् ।
पुष्पितांस्तांश्च मृद्वीयात् कर्मैतत्प्रथमं भुवः ॥२॥

Sloka 2.—A soft soil is favourable to all sorts of trees. One should first of all sow there sesamum, which must be crushed when in bloom. This is the first work to be done for the soil.

तथा च काश्यपः
दूर्वावीरणसंयुक्ताः सानूपा मृदुमृत्तिकाः ।
तत्र वाप्यः शुभा वृक्षाः सुगन्धिफलशाखिनः ॥

अरिष्टाशोकपुन्नागशिरीषाः सप्रियङ्गवः ।
मङ्गल्याः पूर्वमारामे रोपणीया गृहेषु वा ॥३॥

Sloka 3.—The tree Arishta, Punnaga and Sirisha along with Priyangu creeper should first be planted in gardens as well as near houses for ensuring prosperity.

तथा च काश्यपः
अशोकचम्पकारिष्टपुन्नागाश्च प्रियङ्गवः।
शिरीषोदुम्बराः श्रेष्ठाः पारिजातकमेव च ॥
एते वृक्षाः शुभा ज्ञेयाः प्रथमं तांश्च रोपयेत् ।
देवालये तथोद्याने गृहेषूपवनेषु च ॥

पनसाशोककदलीजम्बूलकुचदाडिमाः ।
द्राक्षापालीवताश्चैव बीजपूरातिमुक्तकाः ॥४॥
एते द्रुमाः काण्डरोप्या गोमयेन प्रलेपिताः ।
मूलोच्छेदेऽथवा स्कन्धे रोपणीयाः परं ततः ॥५॥

Slokas 4-5.—In respect of jack tree, Asoka, plantain, Jambu, lemon, pomegranate, grape vine, Palivata, Matujanga (citron) and jasmine creeper, the grafting may be

done by smearing a branch with cow-dung and transplanting it on the branch of another; or it may be done by cutting off the trunk of a tree and by transplanting it like a wedge on the trunk of another tree. (Here the part where the junction is effected must be covered with a coating of mud).

तथा च काश्यपः
द्राक्षातिमुक्तको जम्बूबीजपूरकदाडिमाः ।
कदलीबहुलाशोकाः काण्डरोप्याश्च वापयेत् ॥
अन्येऽपि शाखिनो ये च पुष्पिताः फलितास्तथा ।
गोमयेन प्रलिप्ताश्च रोपणीया विवृद्धये ॥

अजातशाखान् शिशिरे जातशाखान् हिमागमे ।
वर्षागमे च सुस्कन्धान् यथादिकूस्थान् प्ररोपयेत् ॥६॥

Sloka 6.—The grafting should be done in शिशिर season for those that have not yet got branches; in हेमन्त for those that have grown branches; in the beginning of monsoon for those that have large branches. The particular direction of the cut off tree should be maintained in grafting also.

तथा च काश्यपः
अजातशाखा ये वृक्षाः शिशिरे तांश्च रोपयेत् ।
जातशाखाश्च हेमन्ते रोपणीया विधानतः ।
सुस्कन्धाः शाखिनो ये तान् प्रावृट्काले तु रोपयेत् ॥

घृतोशीरतिलक्षौद्रविडङ्गक्षीरगोमयैः ।
आमूलस्कन्धलिप्तानां सङ्क्रामणविरोपणम् ॥७॥

Sloka 7.—Trees can be taken to other countries and there grafted on others, if they are smeared from root to the stem with ghee, Andropogon, sesamum, honey, Vidanga, milk and cow-dung.

तथा च

घृतं क्षीरं तथा क्षौद्रमुशीरतिलगोमयैः ।
विडङ्गलेपनं मूलात् सङ्क्रामणविरोपणम् ॥

शुचिर्भूत्वा तरोः पूजां कृत्वा स्नानानुलेपनैः ।
रोपयेद्रोपितश्चैव पत्रैस्तैरेव जायते ॥८॥

Sloka 8.—One ought to be clean and worship a tree with ablutions and pastes, and then graft it. Then it wil thrive even with the leaves with which it is grafted.

सायं प्रातश्च घर्मर्त्तौ शीतकाले दिनान्तरे ।
वर्षासु च भुवः शोषे सेक्तव्या रोपिता द्रुमाः ॥९॥

Slokas 9.—The transplanted trees should be watered morning and evening in summer; on alternate days in cold season; and whenever the soil is dry during the rains.

जम्बूवेतसवानीरकदम्बोदुम्बरार्जुनाः ।
बीजपूरकमृद्वीकालकुचाश्च सदाडिमाः ॥१०॥
वञ्जुलो नक्तमालश्च तिलकः पनसस्तथा ।
तिमिरोऽम्रातकश्चेति षोडशानूपजाः स्मृतः ॥११॥

Slokas 10-11.—Jambu, Vetasa, Vanira, Kadamba, fig, Arjuna, Matulunga, grape vine, lemon, pomegranate, Vanjula, Naktamala, Tilaka, Jack, Timira and Amrataka, these sixteen trees grow in a moist soil.

उत्तमं विंशतिर्हस्ता मध्यमं षोडशान्तरम् ।
स्थानात् स्थानान्तरं कार्यं वृक्षाणां द्वादशावरम् ॥१२॥

Sloka 12.—It is very good, if trees are planted 20 cubits apart; moderate, if 16 cubits apart; and inferior, if 12 cubits apart.

तथा च काश्यपः ।

अन्तरं विंशतिर्हस्ता वृक्षाणामुत्तमं स्मृतम् ।
मध्यमं षोडश ज्ञेयमधमं द्वादश स्मृतम् ॥

अभ्यासजातास्तरवः संस्पृशन्तः परस्परम् ।
मिश्रैर्मूलैश्च न फलं सम्यग्यच्छन्ति पीडिताः ॥१३॥

Slokas 13.—Trees growing contiguously and touching one another with their roots interlocked are tortured and do not yield fruits in sufficient quantity.

शीतवातातपै रोगो जायते पाण्डुपत्रता ।
अवृद्धिश्च प्रवालानां शाखाशोषो रसस्रुतिः ॥१४॥

Sloka 14.—Trees get disease from cold blasts and hot Sun : their leaves become pale-white, sprouts become scanty and sickly, their branches become dry and their milk oozes out.

चिकित्सितमथैतेषां शस्त्रेणादौ विशोधनम् ।
विडङ्गघृतपङ्काक्तान् सेचयेत् क्षीरवारिणा ॥१५॥

Slokas 15.—Thereupon, the trees should be treated. At the outset, the trees should be cleared of ulcers and the like with a knife. Then a paste made of Vidanga, ghee and silt must be applied to those parts and they should be sprinkled with water and milk.

तथा च काश्यपः
शाखाविटपपत्रैश्च छायया विहिताश्च ये ।
येऽपि पर्णफलैर्हीना रूक्षाः पत्रैश्च पाण्डुरैः ॥
शीतोष्णवर्षवाताद्यैर्मूलैर्व्याभिश्रितैरपि ।
शाखिनां तु भवेद्रोगो द्विपानां लेखनेन च ॥
चिकित्सितेषु कर्तव्या ये च भूयः पुनर्नवाः ।
शोधयेत्प्रथमं शस्त्रैः प्रलेपं दापयेत्ततः ॥
कर्दमेन विडङ्गैश्च घृतमिश्रैश्च लेपयेत् ।
क्षीरतोयेन सेकः स्याद्रोहणं सर्वशाखिनाम् ॥

फलनाशे कुलत्थैश्च माषैर्मुद्गैस्तिलैर्यवैः ।
शृतशीतपयःसेकः फलपुष्पसमृद्धये ॥१६॥

Sloka 16.—When the fruits of a tree are destroyed, it should be watered with milk cooled after being boiled with horse-gram, black gram, green gram, sesamum and barley. Being so treated, it will have abundant flowers and fruits.

अविकाजशकृच्चूर्णस्याढके द्वे तिलाढकम् ।
सक्तुप्रस्थो जलद्रोणो गोमांसतुलया सह ॥१७॥
सप्तरात्रोषितैरेतैः सेकः कार्यो वनस्पतेः ।
वल्मीगुल्मलतानां च फलपुष्पाय सर्वदा ॥१८॥

Slokas 17-18.—For increasing the yield of flowers and fruits of trees, creepers and shrubs, they should be sprinkled always with a mixture of two Adhakas (128 palas) of the powder of the dung of goats and sheep, one Adhaka of sesamum, a Prastha (16 palas) of wheat particles, a Tula (100 palas) of beef and a Drona (256 palas) of water kept for seven nights.

उक्तं च
त्रियवं कृष्णलं विन्द्यान्माषलः पञ्चकृष्णलः ।
ते स्युर्द्वादश लक्षाख्यं सुवर्णमथ षोडश ॥
पञ्चलक्षैश्चतुर्भिस्तु सुवर्णैर्निष्क उच्यते ।
चतुष्पलोऽथ कुडवः प्रस्थः स्यात्तच्चतुष्टयम् ॥
आढकस्तु चतुष्प्रस्थो द्रोणस्तु चतुराढकः ।
सानिका तु चतुर्द्रोणा खारी स्यात्तच्चतुष्टयम् ॥
तुला पलशतं ज्ञेयं भारः स्याद्विंशतिस्तुलाः ।
शुष्कद्रव्येषु संख्येयं चार्द्रेषु द्विगुणा भवेत् ॥
तथा च काश्यपः
अजाविकानां द्वौ प्रस्थौ शकृच्चूर्णं च कारयेत् ।
तिलानामाढकं दद्यात् सक्तूनां प्रस्थमेव च ॥
गोमांसशतमेकं स्याद्द्वे सार्धे सलिलस्य च ।
सप्ताहमुषितैरेतैः सेकं दद्याद्वनस्पतेः ॥
स भवेत्फलपुष्पैश्च पत्रैश्चाङ्कुरितैर्वृतः ।

वासराणि दश दुग्धभावितं बीजमाज्ययुतहस्तयोजितम् ।
गोमयेन बहुशो विरूक्षितं क्रौडमार्गपिशितैश्च धूपितम् ॥१९॥
मांसमज्जकरवसासमन्वितं रोपितं च परिकर्मितावनौ ।
क्षीरसंयुतजलावसेचितं जायते कुसुमयुक्तमेव तत् ॥२०॥

Slokas 19-20.—Any seed should be soaked in milk for ten days, taking it out daily with the hand smeared with ghee. Then it must be rolled many a time in cow-dung, fumigated with the flesh of deer and hog; thereupon with flesh and hog's marrow, it should be planted in a prepared soil (by sowing sesamum). Being sprinkled with milk and water, it will grow and bloom.

तिन्तिडीत्यपि करोति वल्लरीं व्रीहिमाषतिलचूर्णसक्तुभिः ।
पूतिमांससहितैश्च सेचिता धूपिता च सततं हरिद्रया ॥२१॥

Sloka 21.—Even a tamarind seed produces a sprout when sprinkled with a compound of the flour of rice, black gram and sesamum and particles of wheat and stale meat and repeatedly fumigated with turmeric powder.

कपित्थवल्लीकरणाय मूलान्यास्फोतधात्रीधववासिकानाम् ।
पलाशिनी वेतसमूर्यवल्ली श्यामातिमुक्तैः सहिताष्टमूली ॥२२॥
क्षीरे घृते चाप्यनया सुशीते तालाशतं स्याप्य कपित्थबीजम् ।
दिने दिने शोषितमर्कपादैर्मासं विधिस्त्वेष ततोऽधिरोप्यम् ॥२३॥
हस्तायतं तद्द्विगुणं गभीरं खात्वावटं प्रोक्तजलावपूर्णम् ।
शुष्कं प्रदग्धं मधुसर्पिषा तत् प्रलेपयेद्धूमसमन्वितेन ॥२४॥
चूर्णीकृतैर्माषतिलैर्यवैश्च प्रपूरयेन्मृत्तिकया तरस्वैः ।
मत्स्यामिषाम्भःसहितं च हन्याद्यावद्घनत्वं समुपागतं तत् ॥२५॥
उप्तं च बीजं चतुरङ्गुलाधो मत्स्याम्भसा मांसजलैश्च सिक्तम् ।
वल्ली भवत्याशु शुभप्रवाला विस्मापनी मण्डपमावृणोति ॥२६॥

Slokas 22-26.—For making the wood-apple seeds sprout, take the roots of Sarasaparilla, Amalaka, Dhava, Vasika, the branch with leaves of Vetasa, of Suryavalli, of Syama creeper, and of Atimukta (in all eight), boil them in milk, cool it, and then soak the seeds in this liquid for a period of time required for 100 beats. Then after removing and drying them in the Sun daily for 30 days, sow them. This is the method prescribed for it. Make a pit one cubit in diameter and twice as deep, fill it with milk and water; let the pit dry, burn it, and then smear it with a compound of honey, ghee and ashes. First fill it with mud to a height of four digits, then fill it with the powder of black gram, sesamum and barley; over this put mud to the same height again, and then once again fill it with the powder of black gram, etc; add to it an infusion of fish and water and then pound all this until it becomes a thick mass. Sow the seed at a depth of four digits and sprinkle it with fish-water and fleshwater. Soon will a tendril with nice sprouts cover the pandal in an astonishing manner.

शतशोऽङ्कोलसम्भूतफलकल्केन भावितम् ।
एतच्चैलेन वा बीजं श्लेष्मातकफलेन वा ॥२७॥
वापितं करकोन्मिश्रमृदि तत्क्षणजन्मकम् ।
फलभारान्विता शाखा भवतीति किमद्भुतम् ॥२८॥

Slokas 27-28.—Any seed being steeped a hundred times in a paste of Ankola fruit or in its oil, or in a paste or oil of Sleshmataka fruit, will, when planted in the earth, sprinkled with hail water sprout instantaneously, and what wonder that the branches should be loaded with fruits!

श्लेष्मातकस्य बीजानि निष्कुलीकृत्य भावयेत् प्राज्ञः ।
अङ्कोलविज्जलाद्भिश्छायायां सप्तकृत्वैवम् ॥२९॥
माहिषगोमयघृष्टान्यस्य करीषे च तानि निक्षिप्य ।
करकाजलमृद्योगे न्युप्तान्यह्ना फलकराणि ॥३०॥

Slokas 29-30.—A wise man ought to remove the shell of the Sleshmataka seeds, steep them, in shade, seven times in water mixed with a paste of Ankola fruits; and then rub them with buffalos' dung, and lay them in manure. Being planted thereafter in mud soaked with hail-water, they will produce fruit in a day.

ध्रुवमृदुमूलविशाखा गुरुभं श्रवणस्तथाश्विनी हस्तः ।
उक्तानि दिव्यदृग्भिः पादपसंरोपणे भानि ॥३१॥

Sloka 31.—The asterisms prescribed by the Seers of transcendental wisdom for the planting of trees are the three Uttaras, Rohini, Anuradha, Chittra, Mrigasiras, Revati, Mula, Visakha, Pushya, Sravana, Aswini and Hasta.

Thus ends the 55th Adhyaya on "The Treatment of Trees".

प्रासादलक्षणाध्यायः ॥५६॥ Description of Temples

कृत्वा प्रभूतं सलिलमारामान् विनिवेश्य च ।
देवतायतनं कुर्याद्यशोधर्माभिवृद्धये ॥१॥

Sloka 1.—Having made big water tanks and laid out gardens, one should build a temple in order to enhance one's reputation aud religious merit.

इष्टापूर्त्तेन लभ्यन्ते ये लोकास्तान् बुभूषता ।
देवानामालयः कार्यो द्वयमप्यत्र दृश्यते ॥२॥

Sloka 2.—One wishing to enter the worlds attained by performing sacrifices and sinking wells and the like, should build a temple, whereby one would get the fruits of both.

इष्टं यज्ञादिकं पूर्तं वापीकूपतडागादिकम्
तथा चोक्तम्
इष्टं यज्ञेषु यद्दानं ततोऽन्यत्पूर्तमिष्यते ।
इष्टाभिः पशुबन्धैश्च चातुर्मास्यैर्यजेद्द्विजः ॥
अग्निष्टोमादिभिर्यज्ञैर्यो यजेत स इष्टवान् ।
वापीकूपतडागादि देवतायतनानि च ॥
अन्नप्रदानमाचार्यैः पूर्तं इत्यभिधीयते ।
तथा च काश्यपः
इष्टापूर्तादिभिर्यज्ञैर्यावत्कुर्वन्ति मानवाः ।
अग्निष्टोमादिपशुभिरिष्टं यज्ञं प्रकीर्त्तितम् ॥
वापीकूपतडागादिदेवतायतनानि च ।
स्वर्गस्थितिं सदा कुर्यात्तद्दानं पूर्तसंज्ञितम् ॥
देवानामालयः कार्यो ह्ययमप्यत्र लभ्यते ।

सलिलोद्यानयुक्तेषु कृतेष्वकृतकेषु च ।
स्थानेष्वेषु सान्निध्यमुपगच्छन्ति देवताः ॥३॥

Sloka 3.—Deities take a pleasure in residing in places which are furnished with plenty of water and gardens naturally or otherwise.

सरःसु नलिनीछत्रनिरस्तविरश्मिषु ।
हंससारिक्षकह्लारवीथीविमलवारिषु ॥४॥
हंसकारण्डवक्रौञ्चचक्रवाकविराविषु ।
पर्यन्तनिचुलच्छायाविश्रान्तजलचारिषु ॥५॥

Slokas 4-5.—Gods dwell with pleasure in (near) the lakes where the rays of the Sun are warded off by the parasol of lotus, which have clear water containing avenues of white lotuses tossed by the shoulders of swans,

which resound with the notes of swans, flamingoes, Kraunchas and ruddy geese, and which have the aquatic animals resting in the shade of the Nichula trees on their bank.

क्रौञ्चकाश्चीकलापाश्च कलहंसकलस्वराः ।
नद्यस्तोयांशुका यत्र शफरीकृतमेखलाः ॥६॥
फुल्लतीरद्रुमोत्तंसाः सङ्गमश्रोणिमण्डलाः ।
पुलिनाभ्युन्नतोरस्का हंसहासाश्च निम्नगाः ॥७॥

Slokas 6-7.—Likewise do they dwell in places where the rivers have large girdles of Krauncha birds, sweet voice in the form of the melodious notes of the royal swans, silken saree of the water, belts made of fishes, the floral ear-decorations in the form of the trees in bloom on the banks, round buttocks of confluences, lofty bosoms of sand-dunes, and merry laughter of the swans.

वनोपान्तनदीशैलनिर्झरोपान्तभूमिषु ।
रमन्ते देवता नित्यं पुरेषूद्यानवत्सु च ॥८॥

Sloka 8.—They sport always in the vicinity of forests, rivers, mountains and cataracts; and in towns with pleasure-gardens

तथा च काश्यपः

हरितोज्ज्वलतोयाढ्या वाप्यः पक्षिभिरावृताः ।
वनोपवनमालिन्यो नित्यमुत्फुल्लितद्रुमाः ॥
हंसकारण्डवाकीर्णाः कोकिलालापनादिताः ।
षट्पदागीतमधुरा नृत्यद्भिः शिखिभिर्युताः ॥
तत्र देवा रतिं यान्ति सान्निध्यान्नित्यसंस्थिताः ।

भूमयो ब्राह्मणादीनां याः प्रोक्ता वास्तुकर्मणि ।
ता एव तेषां शस्यन्ते देवतायतनेष्वपि ॥९॥

Sloka 9.—The several sorts of soil recommended for the construction of houses for the several castes* are like-

wise recommended to persons of the different classes when they wish to build temples.

See Adhyaya LIII-Slokas 96-97, *supra*.

चतुःषष्टिपदं कार्यं देवतायतनं सदा ।
द्वारं च मध्यमं तस्मिन् समदिक्स्थं प्रशस्यते ॥१०॥

Sloka 10.—The temple site should always be divided into 64 squares. Its middle door being situate in one of the four cardinal quarters is highly auspicious.

यो विस्तारो भवेद्यस्य द्विगुणा तत्समुन्नतिः ।
उच्छ्रायाद्यस्तृतीयांशस्तेन तुल्या कटिः स्मृता ॥११॥
विस्तारार्धं भवेद्गर्भो भित्तयोऽन्याः समन्ततः ।
गर्भपादेन विस्तीर्णं द्वारं द्विगुणमुच्छ्रितम् ॥१२॥
उच्छ्रायात् पादविस्तीर्णा शाखा तद्वदुदुम्बरः ।
विस्तारपादप्रतिमं बाहुल्यं शाखयोः स्मृतम् ॥१३॥
त्रिपञ्चसप्तनवभिः शाखाभिस्तत्प्रशस्यते ।
अधःशाखाचतुर्भागे प्रतीहारौ निवेशयेत् ॥१४॥
शेषं मङ्गल्यविहगैः श्रीवृक्षैः स्वस्तिकैर्घटैः ।
मिथुनैः पत्रवल्लीभिः प्रमथैश्चोपशोभयेत् । १५॥
द्वारमानाष्टभागोना प्रतिमा स्यात् सपिण्डिका ।
द्वौ भागौ प्रतिमा तत्र तृतीयांशश्च पिण्डिका ॥१६॥

Slokas 11-16.—The height of a temple should be double its width and the flight of steps (over which the edifice is built) equal to a third of this height. The Sanctum sanctorum should be half the above width. All rund this there are walls. Its door is one fourth of the sanctum sanctorum in width and twice as high. The side-frame of the door has a breadth of a quarter of its height ; similarly the threshold and the upper block. The

thickness of the frames is equal to a fourth of their breadth. A door consisting of three, five, seven or nine frames is highly commended. Lower down, upto a height of ¼th of the doorpost, two images of door-keepers must be kept; the remaining space being ornamented with the carvings of auspicious birds, Bilwa trees, Swasthika figures, pitchers, couples, foliage, creepers and Siva's hosts. The idol with its pedestal ought to be as high as the door diminished by an eighth, of these, the idol being of two parts and the pedestal one.

There are many varieties of temples, of which Meru is one, whose dimensions are: Breadth = 32 cubits, height = 64 cubits; the height of the flight of steps = $\frac{64}{3}$ cubits; the Sanctum sanctorum = 16 cubits; all round there are walls of 3 cubits' thickness. The door is 4 cubits in breadth; its height is cubits; the width of the frame and threshold = 2 cubits; its thickness = 12 digits; the height of the idol = 4 cubits and 16 digits; the height of the pedestal = 2 cubits and 8 digits.

तथा च काश्यपः

पुरानुसारप्रासादाः कर्तव्याः शुभलक्षणाः ।
नात्युच्चा नातिनीचाश्च समदिक्सूत्रसूत्रिताः ॥
चतुःषष्टिं कोष्ठकानां मध्ये च तत्र विन्यसेत् ।
द्वारं च मध्यमं श्रेष्ठं समदिक्स्थं प्रशस्यते ॥
विस्तारद्विगुणोत्सेधः कटिरंशे तृतीयके ।
विस्तारार्धेन तद्भर्भो भित्तयोऽन्यास्तथान्तरे ॥
गर्भाच्चतुर्थभागे च द्वारं तद्द्विगुणोच्छ्रितम् ।
द्वारोत्सेधचतुर्भागो विस्तारः शाखयोः स्मृतः ॥
उदुम्बरस्तथैवोक्तः शाखामानेन नित्यशः ।
घनत्वं पादमानेन शाखयोश्च प्रकीर्तितम् ॥
एकशाखास्त्रिशाखा वा पञ्च सप्त नवापि वा ।
द्वारिकास्तत्र शस्यन्ते द्वारिभिर्या अकुण्ठिकाः ॥
शाखा चतुर्थभागेऽत्र प्रतीहारौ तु कारयेत् ।
प्रमथैर्विहगैश्चैव जीवजैर्वृजलोद्भवैः ॥

wise recommended to persons of the different classes when they wish to build temples.

See Adhyaya LIII-Slokas 96-97, *supra*.

चतुःषष्टिपदं कार्यं देवतायतनं सदा ।
द्वारं च मध्यमं तस्मिन् समदिक्स्थं प्रशस्यते ॥१०॥

Sloka 10.—The temple site should always be divided into 64 squares. Its middle door being situate in one of the four cardinal quarters is highly auspicious.

यो विस्तारो भवेद्यस्य द्विगुणा तत्समुन्नतिः ।
उच्छ्रायाद्यस्तृतीयांशस्तेन तुल्या कटिः स्मृता ॥११॥
विस्तारार्धं भवेद्गर्भो भित्तयोऽन्याः समन्ततः ।
गर्भपादेन विस्तीर्णं द्वारं द्विगुणमुच्छ्रितम् ॥१२॥
उच्छ्रायात् पादविस्तीर्णा शाखा तद्वदुदुम्बरः ।
विस्तारपादप्रतिमं बाहुल्यं शाखयोः स्मृतम् ॥१३॥
त्रिपञ्चसप्तनवभिः शाखाभिस्तत्प्रशस्यते ।
अधःशाखाचतुर्भागे प्रतीहारौ निवेशयेत् ॥१४॥
शेषं मङ्गल्यविहगैः श्रीवृक्षैः स्वस्तिकैर्घटैः ।
मिथुनैः पत्रवल्लीभिः प्रमथैश्चोपशोभयेत् । १५॥
द्वारमानाष्टभागोना प्रतिमा स्यात् सपिण्डिका ।
द्वौ भागौ प्रतिमा तत्र तृतीयांशश्च पिण्डिका ॥१६॥

Slokas 11-16.—The height of a temple should be double its width and the flight of steps (over which the edifice is built) equal to a third of this height. The Sanctum sanctorum should be half the above width. All rund this there are walls. Its door is one fourth of the sanctum sanctorum in width and twice as high. The side-frame of the door has a breadth of a quarter of its height ; similarly the threshold and the upper block. The

thickness of the frames is equal to a fourth of their breadth. A door consisting of three, five, seven or nine frames is highly commended. Lower down, upto a height of ¼th of the doorpost, two images of door-keepers must be kept; the remaining space being ornamented with the carvings of auspicious birds, Bilwa trees, Swasthika figures, pitchers, couples, foliage, creepers and Siva's hosts. The idol with its pedestal ought to be as high as the door diminished by an eighth, of these, the idol being of two parts and the pedestal one.

There are many varieties of temples, of which Meru is one, whose dimensions are: Breadth = 32 cubits, height = 64 cubits; the height of the flight of steps = $\frac{64}{8}$ cubits; the Sanctum sanctorum = 16 cubits; all round there are walls of 3 cubits' thickness. The door is 4 cubits in breadth; its height is cubits; the width of the frame and threshold = 2 cubits; its thickness = 12 digits; the height of the idol = 4 cubits and 16 digits; the height of the pedestal = 2 cubits and 8 digits.

तथा च काश्यपः

पुरानुसारप्रासादाः कर्तव्याः शुभलक्षणाः ।
नात्युच्चा नातिनीचाश्च समदिक्सूत्रसूत्रिताः ॥
चतुःषष्टिं कोष्ठकानां मध्ये च तत्र विन्यसेत् ।
द्वारं च मध्यमं श्रेष्ठं समदिक्स्थं प्रशस्यते ॥
विस्तारद्विगुणोत्सेधः कटिरंशे तृतीयके ।
विस्तारार्धेन तद्भौ भित्तयोऽन्यास्तथान्तरे ॥
गर्भाच्चतुर्थभागे च द्वारं तद्द्विगुणोच्छ्रितम् ।
द्वारोच्छ्रायचतुर्भागो विस्तारः शाखयोः स्मृतः ॥
उदुम्बरस्तथैवोक्तः शाखामानेन नित्यशः ।
घनत्वं पादमानेन शाखयोश्च प्रकीर्तितम् ॥
एकशाखास्त्रिशाखा वा पञ्च सप्त नवापि वा ।
द्वारिकास्तत्र शस्यन्ते द्वारिभिर्या अकुण्ठिकाः ॥
शाखा चतुर्थभागेऽत्र प्रतीहारौ तु कारयेत् ।
प्रमथैर्विहगैश्चैव जीवजैर्वृजलोद्भवैः ॥

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श्रीवृक्षस्वस्तिकैः पद्मैर्हंसैश्चैव मनोरमैः ।
पत्रान्तरे लताशुभ्रैर्गंहैर्वैनायकादिभिः ॥
देवं सपिण्डिकं स्थाप्य द्वाराष्टं शोभितं शुभम् ।
द्वौ भागौ प्रतिमा कार्या तृतीयश्चैव पिण्डिका ॥
स्रवणद्रोणिकाभागो वामे पार्श्वे विधीयते ।
निर्माल्यं च निवेद्यं च बलिपूजापमार्जनम् ॥

मेरुमन्दरकैलासविमानच्छन्दनन्दनाः ।
समुद्गपद्मगरुडनन्दिवर्धनकुञ्जराः ॥१७॥
गुहराजो वृषो हंसः सर्वतोभद्रको घटः ।
सिंहो वृत्तश्चतुष्कोणः षोडशाष्टाश्रयस्तथा ॥१८॥
इत्येते विंशतिः प्रोक्ताः प्रासादाः सञ्ज्ञया मया ।
यथोक्तानुक्रमेणैव लक्षणानि वदाम्यतः ॥१९॥

Slokas 17-19.—There are twenty types of temples enumerated here by me: *viz*: (1) Meru (2) Mandara (3) Kailasa (4) Vimana chchanda (5) Nandana (6) Samudga (7) Padma (8) Garuda (9) Nandivardhana (10) Kunjara (11) Guharaja (12)Vrisha (13) Hamsa (14) Sarvatobhadraka (15) Ghata (16) Simha (17) Vritta (18) Chatushkona (19) Shodasasri and (20) Ashtasri. I shall now begin to define them in regular order.

तत्र षडश्रिर्मेरुर्द्वादशभौमो विचित्रकुहरश्च ।
द्वारैर्युतश्चतुर्भिर्द्वात्रिंशद्धस्तविस्तीर्णः ॥२०॥

Sloka 20.—Among these, the temple known as Meru is hexangular, has twelve storeys and internal windows of various types. It has four doors in the quarters and is 32 cubits in width.

तथा च काश्यपः
द्वात्रिंशद्धस्तविस्तीर्णं चतुर्द्वारं षडश्रिकम् ।
भूमिकास्तत्र कर्तव्या विचित्रकुहरान्विताः ॥

द्वादशोपर्युपरिगा वर्त्तुलाण्डैः समायुताः ।
प्रासादो मेरुसंज्ञः स्यात्निर्दिष्टो विश्वकर्मणा ॥

त्रिंशद्धस्तायामो दशभौमो मन्दरः शिखरयुक्तः ।
कैलासोऽपि शिखरवानष्टाविंशोऽष्टभौमश्च ॥२१॥

Sloka 21.—The Mandara temple is hexangular, 30 cubits in width and has ten storeys and domes. Kailasa is similar to this, but has eight floors and is 28 cubits in width.

तथा च काश्यपः

त्रिंशद्धस्तास्तु विस्तीर्णः प्रासादोऽयं द्वितीयकः ।
अष्टभौमश्च कैलासो हस्ताष्टाविंशतिः स्मृतः ।
षडश्रिः शिखरोपेतः प्रासादस्तु तृतीयकः ॥

जालगवाक्षकयुक्तो विमानसञ्ज्ञस्त्रिसप्तकायामः ।
नन्दन इति षड्भौमो द्वात्रिंशः षोडशाण्डयुतः ॥२२॥

Sloka 22.—The Vimana Cchanda temple is 21 cubits in breadth and has latticed windows. The Nandana too has six storeys and 16 cupolas and measures 32 cubits.

तथा च काश्यपः

गवाक्षजालसंयुक्तो विमानश्चैकविंशतिः ।
षडश्रिरष्टभौमश्च प्रासादः स्याच्चतुर्थकः ॥
नन्दनस्तु षडश्रिः स्याद्द्वात्रिंशद्धस्तविस्तृतः ।
षड्भौमः षोडशाण्डस्तु प्रासादः पञ्चमो मतः ॥

वृत्तः समुद्गनामा पद्मः पद्माकृतिः शय अष्टौ ।
शृङ्गेणैकेन भवेदेकैव च भूमिका तस्य ॥२३॥

Sloka 23.—The Samudga is circular in shape, and Padma is like a lotus in appearance; both these measure 8 cubits, have only one storey and one dome. [The round one is shaped like a green gram and the other has eight petals].

तथा च काश्यपः ।

वर्तुलस्तु समुद्गः स्यात्पद्मः पद्माकृतिस्तथा ।
हस्ताष्टकं तु विस्तीर्णो भूमिका शृङ्गभूषिता ॥

गरुडाकृतिश्च गरुडो नन्दीति च षट्चतुष्कविस्तीर्णः ।
कार्यस्तु सप्तभौमो विभूषितोऽण्डैस्तु विंशत्या ॥२४॥

Sloka 24.—The Garuda is shaped like an eagle with wings and tail. The Nandin is like the former but without the wings and tail. Both these are 24 cubits in width. They have seven storeys and are adorned with 20 cupolas.

तथा च काश्यपः ।

गरुडो गरुडाकारः पक्षपुच्छविभूषितः ।
नन्दी तथाकृतिर्ज्ञेयः पक्षादिरहितः पुनः ॥
कराणां षट्चतुष्कास्तु विस्तीर्णौ सप्तभूमिकौ ।
दशभिर्द्विगुणैरण्डैर्भूषितौ कारयेत्तु तौ ॥

कुञ्जर इति गजपृष्ठः षोडशहस्तः समन्ततो मूलात् ।
गुहराजः षोडशकस्त्रिचन्द्रशाला भवेद्वलभी ॥२५॥

Sloka 25.—The Kunjara is shaped like the back of an elephant (like a standing etc.) and measures 16 cubits all round from the bottom. It has only one storey. The Guharaja measures 16 cubits and is single-storeyed. Both have a roof with three dormer-windows.

तथा च काश्यपः ।

कुञ्जरो गजपृष्ठाभो हस्ताः षोडश विस्तृतः
गुहराजो गुहाकारो विष्कम्भात् षोडश स्मृतः ॥
त्रिचन्द्रशाला वलभी नयोः कार्या सुलक्षणा ।
दशैकादशावितौ प्रासादौ द्वौ प्रकीर्त्तितौ ॥

वृष एकभूमिशृङ्गो द्वादशहस्तः समन्ततो वृत्तः ।
हंसो हंसाकारो घटोऽष्टहस्तः कलशरूपः ॥२६॥

Sloka 26.—The Vrisha has only one storey and dome, measures 12 cubits and is circular all round. The Hamsa is shaped like a swan (with beak, wings and tail) and measures 12 cubits. The Ghata is shaped like a pot and measures 8 cubits.

तथा च काश्यपः ।

वृषो द्वादशहस्तस्तु समवृत्तैकभूमिकः ।
शृङ्गेणैकेन संयुक्तः प्रासादः परिकीर्तितः ॥
हंसो हंसाकृतिर्ज्ञेयो हस्ता द्वादशविस्तृतः ।
एकभूमिकयायुक्तः पक्षपुच्छाग्रलङ्कृतः ॥
घटः कलशरूपस्तु विस्तीर्णोऽष्टकरः स्मृतः ।

द्वारैर्युतश्चतुर्भिर्बहुशिखरो भवति सर्वतोभद्रः ।
बहुरुचिरचन्द्रशालः षड्विंशः पञ्चभौमश्च ॥२७॥

Sloka 27.—The Sarvtobhadra has four doors, many domes, many beautiful dormer-windows and five storeys, its breadth being 26 cubits.

तथा च काश्यपः ।

शिखरैर्बहुभिर्युक्तश्चतुर्द्वारविभूषितः ।
रुचिरैश्चन्द्रशालैश्च बहुभिः परिवारितः ॥
चतुरस्रः पञ्चभौमः षड्विंशद्धस्तविस्तृतः ।
सर्वतोभद्र इत्युक्तः प्रासादो दशपञ्चमः ॥

सिंहः सिंहाक्रान्तो द्वादशकोणोऽष्टहस्तविस्तीर्णः ।
चत्वारोऽङ्गनरूपाः पञ्चाण्डयुतस्तु चतुरस्रः ॥२८॥

Sloka 28.—The Simha has 12 angles, is adorned with images of lions. Its width is 8 cubits. The remaining four, *viz*., Vritta-round, Chatushkona-quadrangular, Shodasasri-one with 16 angles, and Ashtasri-with 8 angles have significant names and are dark inside. All these have only one storey and one cupola, except the Chaturasra which has five domes.

These dark ones do not have external light entering the interior. There should be walls close by all round the temple and the entrance is to be on the western side. The walls are so constructed that they look part and parcel of the temple structure and not apart from it. The outer gate being on the north, the door of the temple should be made in the east (front) The idol in the temple should be made of gems, by whose lustre, there will be ample light inside.

तथा च काश्यपः

सिंह सिंहसमाक्रान्तः कोणैर्द्वादशभिर्युतः ।
विष्कम्भादष्टहस्तः स्यादेका तस्य च भूमिका ॥
वृत्तो वृत्ताकृतिः कार्याः सञ्ज्ञानुल्यास्तथापरे ।
सान्धकारास्तु सर्वे ते भूमिकैकाः समावृताः ।
एकाण्डरूपिताः सर्वे पञ्चभिश्चतुःस्रकः ।

भूमिकाङ्गुलमानेन मयस्याष्टोत्तरं शतम् ।
सार्द्धं हस्तत्रयं चैव कथितं विश्वकर्मणा ॥२९॥

Sloka 29.—According to Maya, the height of a storey should be 108 digits, while according to Viswakarman it is $3\frac{1}{2}$ cubits or 84 digits.

तथा च मयः ।

प्रासाद भूमिकास्थाने शतमष्टोत्तरं स्मृतम् ।
तथा च विश्वकर्मा ।
चतुर्भिरधिकाशीतिरङ्गुलानां तु भूमिका ।

प्राहुः स्थपतयश्चात्र मतमेकं विपश्चितः ।
कपोतपालिसंयुक्ता न्यूना गच्छन्ति तुल्यताम् ॥३०॥

Sloka 30.—Learned sculptors (carpenters) reconcile the above two opinions on the subject. If you add the height of the crown-work (dove ridge or cornice), the smaller number will equal the greater.

By Kapotapali is meant lion-faces made of wood jutting out.

तथाचोक्तम् ।

कपोतपालिं ब्रुवते विटङ्कं च बहुश्रुताः ।
तथा च तन्त्रान्तरे पठ्यते ।
कपोतपालिरहितं मानं चतुरशीतिकम् ।
भूमिकानां सह तया शतमष्टोत्तरं स्मृतम् ॥
अङ्गुलानामतःसाम्यं भूमिकासु प्रकीर्तितम् ।

प्रासादलक्षणमिदं कथितं समासा-
द्गर्गेण यद्विरचितं तदिहास्ति सर्वम् ।
मन्वादिभिर्विरचितानि पृथूनि यानि
तत्संस्पृशन् प्रति मयात्र कृतोऽधिकारः ॥३१॥

Sloka 31.—Thus have I succinctly treated of the characteristics of temples. All that has been expounded by sage Garga is found in this Chapter. I have derived authority for my statements by following closely the texts of great length composed by Sages Manu and others.

Thus ends the 56th Adhyaya on the "Description of Temples".

वज्रलेपलक्षणाध्यायः ॥५७॥ On the Adamantine Glue.

आमं तिन्दुकमामं कपित्थकं पुष्पमपि च शाल्मल्याः ।
बीजानि शल्लकीनां धन्वनवल्को वचा चेति ॥१॥
एतैः सलिलद्रोणः क्काथयितव्योऽष्टभागशेषश्च ।
अवतार्योऽस्य च कल्को द्रव्यैरेतैः समनुयोज्यः ॥२॥
श्रीवासकरसगुग्गुलुभल्लातककुन्दुरूकसर्जरसैः ।
अतसीबिल्वैश्च युतः कल्कोऽयं वज्रलेपाख्यः ॥३॥

Slokas 1-3.—Take unripe Tinduka fruits, unripe wood-apples, flowers of silk cotton, seeds of Sallaki,

the bark of Dhanvana and Vacha; boil them all in a Drona of water and reduce it to an eighth of its original volume. Combine the sediments with the following substances, *viz.*, Srivasaka (a secretion of a tree used as incense), Raktabola, Guggulu, Bhallataka, Kunduruka (the exudation of Deodar), the exudation of Sarjarasa tree, Atasi and Bilwa fruit. This paste is termed Adamantine glue.

प्रासादहर्म्यवलभीलिङ्गपतिमासु कुड्यकूपेषु ।
सन्तप्तो दातव्यो वर्षसहस्रायुतस्थायी ॥४॥

Sloka 4.—When this glue, being heated, is applied to temples, mansions, windows, Siva's emblems, idols, walls and wells, it will last for a crore of years.

लाक्षाकुन्दुरुगुग्गुलुगृहधूमकपित्थबिल्वमध्यानि ।
नागफलनिम्बतिन्दुकमदनफलमधूकमाञ्जिष्ठाः ॥५॥
सर्जरसरसामलकानि चेति कल्कः कृतो द्वितीयोऽयम् ।
वज्राख्यः प्रथमगुणैरयमपि तेष्वेवकार्येषु ॥६॥

Slokas 5-6.—There is a second glue of excellent qualities made of the sediments, as explained before, of lac, Kunduru, Guggulu, house smoke, wood-apple, Bilwa kernel, fruits of Naga, Neem, Tinduka and Madana, madder, Sarjarasa, Raktabola and Amalaka. This too is made use of for the purposes mentioned above.

गोमहिषाजविषाणैः खररोम्णा महिषचर्मगव्यैश्च ।
निम्बकपित्थरसैः सह वज्रतलो नाम कल्कोऽन्यः ॥७॥

Sloka 7.—There is a third glue known as Vajratala which is composed of the horns of cows, buffaloes and goats, hair of donkeys, buffalo-hide, cow-hide, Neem fruits, wood apples and Raktabola.

अष्टौ सीसकभागाः कांसस्य द्वौ तु रीतिकाभागः ।
मयकथितो योऽगोयं विज्ञेयो वज्रसंघातः ॥८॥

Sloka 8.—A mixture consisting of eight parts of lead, two of bell-metal, and one of iron rust, has been mentioned by Maya and is to be known as Vajra sanghata (Diamond compound).

तथा च मयः ।

सङ्गृह्याष्टौ सीसभागान् कांसस्य द्वौ तथांशकम् ।
रीतिकायास्तु सन्तमो वज्राख्यः परिकीर्त्तितः ॥

Thus ends the 57th Adhyaya on "the Adamantine glue."

प्रतिमालक्षणाध्यायः ॥५८॥ Description of Idols.

जालान्तरगे भानौ यदणुतरं दर्शनं रजो याति ।
तद्विन्द्यात् परमाणुं प्रथमं तद्धि प्रमाणानाम् ॥१॥

Sloka 1.—The smallest particle of dust that comes to sight, when the Sun passes through the interstice of a window, is to be known as an Atom; and this is the smallest unit of all measures.

परमाणुरजो बालाग्रलिक्षयूकं यवोङ्गुलं चेति ।
अष्टगुणानि यथोत्तरमङ्गुलमेकं भवति संख्या ॥२॥

Sloka 2.—An atom, a dust-particle, hair's tip, a nit, a louse, a barley-corn and a digit are in order eight times bigger than the preceding measure. One digit becomes an integer.

देवागारद्वारस्याष्टांशोनस्य यस्तृतीयोंऽशः ।
तत्पिण्डिकाप्रमाणं प्रतिमा तद्द्विगुणपरिमाणा ॥३॥

Sloka 3.—The height of the pedestal (of an idol) is a third of the height of the door of a temple diminished by an eighth part. The idol is twice as high as the pedestal.

स्वैरङ्गुलप्रमाणैर्द्वादश विस्तीर्णमायतं च मुखम् ।
नग्नजिता तु चतुर्दश दैर्घ्येण द्राविडं कथितम् ॥४॥

Sloka 4.—The face of an idol is 12 of its own digits long and broad. Nagnajit, however, states that its length must be 14 digits which is a measure prevalent in the Dravida country.

Here a digit means $1\frac{1}{8}$ of the height of the idol.

तथा च नग्नजित् ।

विस्तीर्णं द्वादश मुखं दैर्घ्येण च चतुर्दश ।
अङ्गुलानि तथा कार्यं तन्मानं द्राविडं स्मृतम् ॥

नासाललाटचिबुकग्रीवाश्चतुराङ्गुलास्तथा कर्णौ ।
द्वे अङ्गुले च हनुनी चिबुकं च द्व्यंङ्गुलं विततम् ॥५॥

Sloka 5.—The nose, forehead, chin and neck are four digits long; so too are the ears; the jaws and the chin are two digits broad.

अष्टाङ्गुलं ललाटं विस्तारादद्व्यङ्गुलात् परे शंखौ ।
चतुरङ्गुलौ तु शंखौ कर्णौ तु द्व्यङ्गुलौ पृथुलौ ॥६॥

Sloka 6.—The forehead is 8 digits in breadth. Two digits further off are the temples, being of four digits. The ears are two digits in extent.

कर्णोपान्तः कार्योऽर्धपञ्चमे भ्रूसमेन सूत्रेण ।
कर्णस्रोतः सुकुमारकं च नेत्रप्रबन्धसमम् ॥७॥

Sloka 7.—The tip of the ear is $4\frac{1}{2}$ digits off the corner of the eye on a level with the brows. The ear-hole and the raised margin near it lie at the same level as the centre of the eye and measure one digit.

चतुरङ्गुलं वसिष्ठः कथयति नेत्रान्तकर्णयोर्विवरम् ।
अधरोऽङ्गुलप्रमाणस्तस्यार्धेनोत्तरोष्ठश्च ॥८॥

Sloka 8.—Sage Vasishta observes that the distance between the eye-corner and the ear is four digits. The lower and the upper lip measure respectively one digit and half a digit in breadth.

अर्धाङ्गुला तु गोच्छा वक्त्रं चतुरङ्गुलायतं कार्यम् ।
विपुलं तु सार्धमङ्गुलमव्यात्तं त्र्यङ्गुलं व्यात्तम् ॥९॥

Sloka 9.—The dimple above the lip is half a digit. The mouth must be made four digits in length and $1\frac{1}{2}$ digits in thickness. An opened mouth is of three digits in the middle.

द्व्यङ्गुलतुल्यौ नासापुटौ च नासा पुटाग्रतो ज्ञेया ।
स्याद्द्व्यङ्गुलमुच्छ्रायश्चतुरङ्गुलमन्तरं चाक्ष्णोः ॥१०॥

Sloka 10.—The sides of the nose measure two digits; the tip of the nose is two digits in height and breadth. The space between the eyes is four digits.

द्व्यङ्गुलमितोऽक्षिकोशो द्वे नेत्रे तत्त्रिभागिका तारा ।
दृक्तारा पञ्चांशो नेत्रविकाशोऽङ्गुलं भवति ॥११॥

Sloka 11.—The socket of the eye and the eye itself measure two digits. The pupil measures one-third of the above, *i. e.* $\frac{2}{3}$ digit; and the innermost circle of the pupil is $\frac{2}{5}$ digit. The width of the eye is one digit.

पर्यन्तात् पर्यन्तं दश भ्रुवोऽङ्गुलं भ्रुवोर्लेखा ।
भ्रूमध्यं द्व्यङ्गुलकं भ्रूदैर्घ्येणाङ्गुलचतुष्कम् ॥१२॥

Sloka 12.—The brows measure ten digits from end to end; the line of the brows is $\frac{1}{2}$ digit in width; the interval between the brows is 2 digits and the length of each brow is 4 digits.

कार्या तु केशरेखा भ्रूबन्धसमाङ्गुलार्धविस्तीर्णा ।
नेत्रान्ते करवीरकमुपन्यसेदङ्गुलप्रमितम् ॥१३॥

Sloka 13—The line of hair should be made equal (ten digits) to the brows conjoined, and half a digit thick. At the end of the eyes must be made the inner corner, one digit in extent.

द्वात्रिंशत्परिणाहाच्चतुर्दशायामतोऽङ्गुलानि शिरः ।
द्वादश तु चित्रकर्मणि दृश्यन्ते विंशतिरदृश्याः ॥१४॥

Sloka 14.—The head is 32 digits in circumference, and 14 digits in width. But in a picture, only 12 digits are visible and the remaining 20 are not visible.

आस्यं सकेशनिचयं षोडश दैर्घ्येण नाग्निजित्प्रोक्तम् ।
ग्रीवा दश विस्तीर्णा परिणाहाद्विंशतिः सैका ॥१५॥

Sloka 15.—The face and the hair put together, are 16 digits in length according to Nagnajit (*i. e.* the face, 14 digits and hair-line, 2 digits). The neck has a width of 10 digits and its circumference is 21 digits.

कण्ठाद्द्वादश हृदयं हृदयान्नाभी च तत्प्रमाणेन ।
नाभीमध्यान्मेढ्रान्तरं च तत्तुल्यमेवोक्तम् ॥१६॥

Slokas 16.—The distance between the lower part of the neck and the heart is 12 digits; so also is that

between the heart and the navel. The distance between the centre of the navel and the penis is the same as above.

ऊरू चाङ्गुलमानैश्चतुर्युता विंशतिस्तथा जङ्घे ।
जानुकपिच्छे चतुरङ्गुले च पादौ च तत्तुल्यौ ॥१७॥

Sloka 17.—The thighs measure 24 digits in length; so do the shanks. The knee caps are 4 digits and the feet are also 4 digits in height.

द्वादशदीर्घौ षट् पृथुतया च पादौ त्रिकायताङ्गुष्ठौ ।
पञ्चाङ्गुलपरिणाहौ प्रदेशिनी त्र्यङ्गुलं दीर्घा ॥१८॥

Sloka 18.—The feet are 12 digits long and 6 broad; the great toes are 3 digits in length, and 5 digits in circumference; the second toe is 3 digits long.

अष्टांशाष्टांशोनाः शेषाङ्गुल्यः क्रमेण कर्तव्याः ।
सचतुर्थभागमङ्गुलमुत्सेधोऽङ्गुष्ठकस्योक्तः ॥१९॥

Sloka 19.—The remaining toes should be less by an eighth than the preceding one in order. The elevation of the big toe is $1\frac{1}{4}$ digits; and that of the others less by an eighth than the preceding one in succession.

अङ्गुष्ठनखः कथितश्चतुर्थभागोनमङ्गुलं तज्ज्ञैः ।
शेषनखानामर्धाङ्गुलं क्रमात् किञ्चिदूनं वा ॥२०॥

Sloka 20.—The experts have laid down that the nail of the big toe should be $\frac{3}{4}$ digit; that of the other toes at $\frac{1}{2}$ digit or a little lessened for each succeeding toe.

जङ्घाग्रे परिणाहश्चतुर्दशोक्तस्तु विस्तरात् पञ्च ।
मध्ये तु सप्त विपुला परिणाहात् त्रिगुणितः सप्त ॥२१॥

Sloka 21.—The circumference of the end of shank is 14 digits and its breadth 5 digits; but in the middle it is 7 digits in width and 21 in circumference.

अष्टौ तु जानुमध्ये वैपुल्यं त्र्यष्टकं तु परिणाहः ।
विपुलौ चतुर्दशोरू मध्ये द्विगुणश्च तत्परिधिः ॥२२॥

Sloka 22.—The width of the knee in the middle is 8 digits; its circumference, 24 digits. The thighs are 14 digits broad in the middle and its circumference is 28 digits.

कटिरष्टादश विपुला चत्वारिंशच्चतुर्युता परिधौ ।
अङ्गुलमेकं नाभी वेधेन तथा प्रमाणेन ॥२३॥

Sloka 23.—The loins are 18 digits in breadth, and 44 digits in circumference. The navel is one digit deep and broad.

चत्वारिंशद्द्वियुता नाभीमध्येन मध्यपरिणाहः ।
स्तनयोः षोडश चान्तरमूर्ध्वं कक्ष्ये षडङ्गुलिके ॥२४॥

Sloka 24.—The circumference of the waist at the centre of the navel is 42 digits. The interval between the two paps is 16 digits. The armpits are at a height of 6 digits (in an oblique direction) from the paps.

अष्टावंसौ द्वादश बाहू कार्यौ तथा प्रबाहू च ।
बाहू षड्विस्तीर्णौ प्रतिबाहू त्वङ्गुलचतुष्कम् ॥२५॥

Sloka 25.—The extent of the shoulders is 8 digits. The arms as well as the fore-arms measure 12 digits in length, the arms being 6 digits broad and the fore-arms, 4 digits.

षोडश बाहू मूले परिणाहाद्द्वादशाग्रहस्तौ च ।
विस्तारेण करतलं षडङ्गुलं सप्त दैर्घ्येण ॥२६॥

Sloka 26.—The circumference of the arms at the arm-pit is 16 digits and at the wrist, 12 digits. The palm should measure 6 and 7 digits in breadth and length respectively.

पञ्चाङ्गुलानि मध्या प्रदेशिनी मध्यपर्वदलहीना ।
अनया तुल्या चानामिका कनिष्ठा तु पर्वोना ॥२७॥

Sloka 27.—The middle finger is 5 digits; the fore-finger is half a joint smaller; the ring-finger is equal to the fore-finger, and the little finger less by one joint.

पर्वद्वयमङ्गुष्ठः शेषाङ्गुल्यस्त्रिभिस्त्रिभिः कार्याः ।
नखपरिमाणं कार्यं सर्वासां पर्वणोऽर्धेन ॥२८॥

Sloka 28.—The thumb should have two joints, while the remaining fingers must have three each. The nail of each finger should measure a half of its joint.

देशानुरूपभूषणवेषालङ्कारमूर्त्तिभिः कार्या ।
प्रतिमा लक्षणयुक्ता सन्निहिता वृद्धिदा भवति ॥२९॥

Sloka 29.—An image should be made in such a way that its ornaments, dress, decorations and form conform to the practices prevailing in the country. If it is possessed of the required good features, it will bestow prosperity by its presence.

Saga Kasyapa is quoted here, but the idea is the same.

तथा च काश्यपः ।

द्वादशाङ्गुलकं वक्त्रं ललाटं चतुरङ्गुलम् ।
नासा ग्रीवा तु कर्तव्या तुल्यमेतत्प्रमाणतः ॥
शङ्खान्तरं ललाटस्य ज्ञेयमष्टाङ्गुलं पृथु ।
हनुद्वयं तु चिबुकसंङ्गुलद्वितयं स्मृतम् ॥
चतुरङ्गुलिकौ कर्णौ भ्रुवावेव तथा स्मृतौ ।

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अङ्गुलौ पृथुलौ कर्णौ भ्रूमध्यं तत्प्रमाणतः ॥
कर्णनेत्रान्तरं कुर्यात्तत्सार्धं चतुरङ्गुलम् ।
अधरोऽङ्गुलमानं तु तदर्धेनोत्तरं स्मृतम् ॥
चतुरङ्गुलकं वक्त्रं नासाग्रं व्यङ्गुलं स्मृतम् ।
नेत्रे व्यङ्गुलके दीर्घे तत्त्रिभागे तु तारकः ॥
दक्षतारापञ्चमांशेन दृष्टिकाङ्गुलसम्मिता ।
व्यङ्गुलं चाक्षिपुटकं तथा नासापुटौ स्मृतौ ॥
कर्णस्रोतोऽङ्गुलमितं सुकुमारं तथैव च ।
गोच्छा चाङ्गुलिका कार्या तत्समा केशरेखिका ॥
व्यङ्गुलौ तु स्मृतौ शङ्खावायतौ चतुरङ्गुलौ ।
चतुर्दशाङ्गुलः शीर्षो द्वात्रिंशत् परिणाहतः ॥
एकविंशत् स्मृता ग्रीवा विस्तारात् स्याद्दशाङ्गुला ।
कण्ठाच्चाहृदयं नाभी मेढ्रं तद्द्वादशाङ्गुलम् ॥
ऊरू जङ्घे चतुर्विंशा जानुनी चतुरङ्गुले ।
द्वादशाङ्गुलिकौ पादौ विस्तारात्तु षडङ्गुलौ ॥
गुल्फादधोभागगतं चतुरङ्गुलमुन्नतम् ।
अङ्गुष्ठं व्यङ्गुलं दीर्घं पञ्चैव परिणाहतः ॥
शेषाः पादानुसारेण परिमाणं प्रकल्पयेत् ।
जङ्घाग्रे परिधिर्ज्ञेयो व्यङ्गुलानि चतुर्दश ॥
ऊरू तद्द्विगुणौ प्रोक्ता कटिस्तत्त्रिगुणा स्मृता ।
अङ्गुलं तु भवेन्नाभी वेधगाम्भीर्ययोरपि ॥
नाभीमध्यं परिणाहश्चत्वारिंशद्द्विसंयुतः ।
षोडश स्तनयोर्मध्यं कक्ष्ये ऊर्ध्वं षडङ्गुले ॥
अष्टाङ्गुलौ स्मृतौ स्कन्धौ बाहू विंशचतुर्युतौ ।
बाहू मूले षोडश स्याद्दस्ताग्रे द्वादश स्मृताः ॥
षडङ्गुलं हस्ततलं सप्त दैर्घ्येण च स्मृतम् ।
पञ्चाङ्गुला भवेन्मध्या तर्जन्यर्धाङ्गुलोनिता ॥
अनामिका च तत्तुल्या कनिष्ठा चाङ्गुलोनिता ।
सुरूपास्ताश्च कर्तव्या द्विपर्वाङ्गुष्ठिकास्मृता ॥
त्रिपर्वाङ्गुलयः शेषा नखाः पर्वार्धविस्तृताः ।
देशवेषयुतान् हस्तान् सौम्यरूपांश्च कारयेत् ॥
सरूपा लक्षणोपेता प्रतिमा वृद्धिदा भवेत् ।

दशरथतनयो रामो बलिश्च वैरोचनिः शतं विंशम् ।
द्वादशहान्या शेषाः प्रवरसमन्यूनपरिमाणाः ॥३०॥

Sloka 30.—Sri Rama, son of Dasaratha, and Bali, son of Virochana should be made 120 digits in height. The heights of the other images, superior, moderate and inferior are less by 12 digits, *i. e.*, 108, 96, and 84 digits.

The measures given so far refer to images whose height is 108 digits. So, they have to be proportionately reduced or increased for the other varieties.

कार्योऽष्टभुजो भगवांश्चतुर्भुजो द्विभुज एव वा विष्णुः ।
श्रीवत्साङ्कितवक्षाः कौस्तुभमणिभूषितोरस्कः ॥३१॥
अतसीकुसुमश्यामः पीताम्बरनिवसनः प्रसन्नमुखः ।
कुण्डलकिरीटधारी पीनगलोरःस्थलांसभुजः ॥३२॥
खड्गगदाशरपाणिर्दक्षिणतः शान्तिदश्चतुर्थकरः ।
वामकरेषु च कार्मुकखेटकचक्राणि शंखश्च ॥३३॥
अथ च चतुर्भुजमिच्छति शान्तिद एको गदाधरश्चान्यः ।
दक्षिणपार्श्वे त्वेवं वामे शंखश्च चक्रं च ॥३४॥
द्विभुजस्य तु शान्तिकरो दक्षिणहस्तोऽपरश्च शंखधरः ।
एवं विष्णोः प्रतिमा कर्तव्या भूतिमिच्छद्भिः ॥३५॥

Slokas 31-35.—Those who wish for prosperity should have the image of Lord Vishnu made in the following manner. The Lord should have either four or only two arms; his breast should bear the Srivatsa mark; it should be adorned with the Kaustubha gem; He should be made as dark as the Atasi flower; He is clothed in yellow garment, shows a serene face, wears a diadem and ear rtngs, has plnmp neck, breast, shoulders and arms. Of the eight arms, the right four have a sword, mace, arrow and emblem of

peace (the fringes raised upward); the left ones, a bow, a buckler, a discus, and a conch. If only four arms are desired, one is the giver of peace or blessings, and the other wears the mace on the right and conch and discus on the left. If He is made with only two hands, then the right hand bestows peace and the other wears the conch.

बलदेवो हलपाणिर्मदविभ्रमलोचनश्च कर्तव्यः ।
बिभ्रत्कुण्डलमेकं शंखेन्दुमृणालगौरतनुः ॥३६॥

Sloka 36.—Baladeva should be made having a plough in his hand, with eyes rolling owing to intoxication, and wearing an ear-ring and having his complexion as white as conch, the Moon and the lotus-stalk.

एकानंशा कार्या देवी बलदेवकृष्णयोर्मध्ये ।
कटिसंस्थितवामकरा सरोजमितरेण चोद्वहती ॥३७॥
कार्या चतुर्भुजा या वामकराभ्यां सपुस्तकं कमलम् ।
द्वाभ्यां दक्षिणपार्श्वे वरमार्थिभ्यक्षसूत्रं च ॥३८॥
वामेऽथाष्टभुजायाः कमण्डलुश्चापमम्बुजं शास्त्रम् ।
वरशरदर्पणयुक्ताः सव्यभुजाः साक्षसूत्राश्च ॥३९॥

Slokas 37-39.—Goddess Ekanamsa should be situated between Baladeva and Sri Krishna, with her left hand placed on the hip and the other hand holding a lotus. If she is to be four-armed, in the left hands she has a book and a lotus, and in the right ones, boon to the suppliants and a rosary. If she is to be eight-armed, in the left hands, she has a water-pot, a bow, a lotus and a book, and in the right ones, boon, an arrow, a mirror, and a rosary.

Boon-giving hand is one with the open palm, fingers pointing downwards.

शाम्बश्च गदाहस्तः प्रद्युम्नश्चापभृत् सुरूपश्च ।
अनयोः स्त्रियौ च कार्ये खेटकनिस्त्रिंशधारिण्यौ ॥४०॥

Sloka 40.—Samba should be made with a mace in his hand; Pradyumna, endowed with a charming body, with a bow in his hand. Their wives also should be made holding swords and shields in their hands.

ब्रह्मा कमण्डलुकरश्चतुर्मुखः पङ्कजासनस्थश्च ।
स्कन्दः कुमाररूपः शक्तिधरो बर्हिकेतुश्च ॥४१॥

Sloka 41.—Brahman should have four faces, a water-pot in his hand and is seated on a lotus. Subrahmanya should be a boy in appearance, hold a javelin in his hand and have a peacock for his ensign.

शुक्लश्चतुर्विषाणो द्विपो महेन्द्रस्य वज्रपाणित्वम् ।
तिर्यग्ललाटसंस्थं तृतीयमपि लोचनं चिह्नम् ॥४२॥

Sloka 42.—Indra has a white four-tusked elephant, the thunderbolt in his hand and another characteristic, *viz*, a third eye placed horizontally on his forehead.

शम्भोः शिरसीन्दुकला वृषध्वजोऽक्षि च तृतीयमपि चोर्ध्वम् ।
शूलं धनुः पिनाकं वामार्धे वा गिरिसुतार्धम् ॥४३॥

Sloka 43.—On the head of Lord Siva, a digit of the Moon should be placed; his ensign, is a bull; he has a third eye, high on his fore-head; he has a trident in one hand and a bow called Pinaka in the other. Or, he may be represented as having Parvati for his left half.

पद्माङ्कितकरचरणः प्रसन्नमूर्तिः सुनीचकेशश्च ।
पद्मासनोपविष्टः पितेव जगतो भवति बुद्धः ॥४४॥

Sloka 44.—The Buddha should be represented seated on a lotus and looking as if he were the father of

mankind, very forgiving, with hands and feet marked with lotuses, with a serene body and sparce hair.

There are two other readings सुनीलकेशश्च and सुनीलकेशश्च. The first means "very dark" and the other 'well-trimmed."

आजानुलम्बबाहुः श्रीवत्साङ्कः प्रशान्तमूर्तिश्च ।
दिग्वासास्तरुणो रूपवांश्च कार्योऽर्हतां देवः ॥४५॥

Sloka 45.—The God of the Jains, *viz.*, Jina, should be represented naked, young, handsome and serene in appearance, with his arms reaching the knees and his breast marked with the Sri Vatsa figure.

नासाललाटजङ्घोरुगण्डवक्षांसि चोन्नतानि रवेः ।
कुर्यादुदीच्यवेषं गूढं पादादुरो यावत् ॥४६॥
बिभ्राणः खकररुहे बाहुभ्यां पङ्कजे मुकुटधारी ।
कुण्डलभूषितवदनः प्रलम्बहारो वियद्वृतः ॥४७॥
कमलोदरद्युतिमुखः कंचुकगुप्तः स्मितप्रसन्नमुखः ।
रत्नोज्वलप्रभामण्डलश्च कर्तुः शुभकरोऽर्कः ॥४८॥

Slokas 46-48.—The Sun-God's nose, forehead, shanks, thighs, cheeks and breast should be elevated; he should be dressed in the northern style, covering the body from breast to foot. He holds two lotuses born of his hands, in his arms; wears a diadem; his face is adorned with ear-rings; he has a long pearl-necklace and a girdle round his waist. His face has the lustre of the interior of the lotus; his body is covered with an armour; face, pleasant with a smile and has a halo bright with gems (or circle of bright lustre of gems). Such a Sun is auspicious for the architect.

सौम्या तु हस्तमात्रा वसुदा हस्तद्वयोच्छ्रिता प्रतिमा ।
क्षेमसुभिक्षाय भवेत् त्रिचतुर्हस्तप्रमाणा या ॥४९॥

नृपभयमत्यङ्गायां हीनाङ्गायामकल्पता कर्तुः ।
शातोदर्यां क्षुद्भयमर्थविनाशः कृशाङ्गायाम् ॥५०॥
मरणं तु सक्षतायां शस्त्रनिपातेन निर्दिशेत् कर्तुः ।
वामावनता पत्नीं दक्षिणविनता हिनस्त्यायुः ॥५१॥
अन्धत्वमूर्ध्वदृष्ट्या करोति चिन्तामधोमुखी दृष्टिः ।
सर्वप्रतिमास्वेवं शुभाशुभं भास्करोक्तसमम् ॥५२॥

Slokas 49-52.—An idol of the Sun, one cubit high is beneficial; one that measures two cubits in height bestows wealth; those of 3 and 4 cubits lead to happiness and plenty respectively. When it is of larger limbs, there will be trouble from the king; when of shorter limbs, the sculptor will be afflicted with disease; when of slender belly, impending famine; when of thin limbs, loss of wealth; when it has injuries, the maker will die through the fall of a weapon; when it is bent on the left side, it kills his wife; on the right, it robs him of his life; when its eyes are turned upwards, he will become blind; when bent downwards, he will have worries. Thus, the good and bad effects of all images will have to be assessed as in the case of the Sun-God.

लिङ्गस्य वृत्तपरिधिं दैर्घ्येणासूत्र्य तत्त्रिधा विभजेत् ।
मूले तच्चतुरस्रं मध्ये त्वष्टाश्रि वृत्तमतः ॥५३॥
चतुरस्रमवनिखाते मध्यं कार्यं तु पिण्डिकाश्वभ्रे ।
दृश्योच्छ्रायेण समा समन्ततः पिण्डिका श्वभ्रात् ॥५४॥

Slokas 53-54.—Treat the circumference of (the round part of) the emblem of Siva (made of wood, stone or gem) as the height and divide it into three parts. The part at the bottom should be quadrilateral; that in the middle, octagonal; and the last one, cylindrical. The

quadrilateral part must be kept in a pit in the earth, the middle one, in that of the pedestal; and the pedestal around the pit must be equal in extent to the visible height.

कृशदीर्घं देशघ्नं पार्श्वविहीनं पुरस्य नाशाय ।
यस्य क्षतं भवेन्मस्तके विनाशाय तल्लिङ्गम् ॥५५॥

Sloka 55.—An emblem being too thin and long destroys the country; being devoid of a side, ruins the town; and one with a wound on the head, tends to the ruin of the owner himself.

मातृगणः कर्तव्यः स्वनामदेवानुरूपकृतचिह्नः ।
रेवन्तोऽश्वारूढो मृगयाक्रीडादिपरिवारः ॥५६॥

Sloka 56.—The group of mothers should be represented with the characteristics peculiar to the Gods whose name they bear. Revanta (Sun's son) should be seated on horse-back, with the companions of hunting, sport, etc.

The mothers must have charming breasts, slender waist, large buttocks, so as to make them appear attractive.

दण्डी यमो महिषगो हंसारूढश्च पाशभृद्वरुणः ।
नरवाहनः कुबेरो वामकिरीटी बृहत्कुक्षिः ॥५७॥

Sloka 57.—The God of death should be mounted on a buffalo with a club in his hand; Varuna, on a swan with a noose in his hand; and Kubera, on a human being, with a pot-belly and a crown placed on the left side of the head.

तथा च काश्यपः ।
एकदंष्ट्रो गजमुखश्चतुर्बाहुर्विनायकः ।
लम्बोदरः स्थूलदेहो नेत्रत्रयविभूषितः ॥
नवकुवलयकान्तिमक्षमालां कमलकमण्डलुदर्पणाक्षहस्ताम् ।
प्रणमतवरपीनपीठपद्मासनसुखितां परमेश्वरीं वितस्ताम् ॥

ब्रह्मा चतुर्मुखो दण्डी कृष्णाजिनकमण्डली ।
विष्णुश्चतुर्भुजः शार्ङ्गीशङ्खचक्रगदाधरः ।
श्रीवत्साङ्कः पीतवासा वनमालाविभूषितः ॥
नरसिंहः स्थूलदेहो रोमावर्तविभूषितः ।
उद्घाटितमुखः खड्गी वह्निकान्तिर्बृहद्भुजः ॥
वराहः सूकरमुखश्चतुर्बाहुविभूषितः ।
नीलाञ्जनचयप्रख्यो ध्यानशक्तः सुलोचनः ॥
ईश्वरो जटिलस्त्र्यक्षो वृषचर्माङ्कभूषितः ।
उरगेन्द्रोपवीती च कृत्तिवासाः पिनाकधृक् ॥
चण्डिकाष्टादशभुजा सर्वप्रहरणान्विता ।
त्र्यक्षा सिंहरता धन्या महिषासुरसूदिनी ॥
मयूरवाहनः स्कन्दः शक्तिकुक्कुटधारकः ।
सुरूपदेहो विक्रान्तो देवः सेनापतिः शिशुः ॥
आदित्यस्तरुणः खड्गी कवची खड्गधृत्तथा ।
तेजस्वी पङ्कजकरः षड्वर्गश्च किरीटवान् ॥
ऐरावतश्चतुर्दन्तः श्वेतगात्रो महागजः ।
तदारूढो महेन्द्रस्तु वज्रहस्तो महाबलः ॥
तिर्यग्ललाटगं नेत्रं तृतीयं तस्य कारयेत् ।
नीललोहितवर्णा च शची तस्य समीपगा ॥
एवं देवगणाः सर्वे स्वायुधाभरणोज्ज्वलाः ।
कर्तव्याः स्वस्वरूपाश्च सम्पूर्णाः शुभलक्षणाः ॥
हस्तमात्रा भवेत्सौम्या द्विहस्ताब्धनप्रदा ।
सुभिक्षक्षेमदा पुण्या त्रिहस्ता तु चतुष्करा ॥
वैकल्यं कुरुते हीना कृशाङ्गी देहनाशिनी ।
मरणं सक्षतायां तु सुदीर्घा वित्तनाशिनी ॥
वामे नता हन्ति पत्नीं कर्तुर्दक्षिणभागगा ।
ऊर्ध्वदृष्टिर्नेत्ररोगं गोकर्णा स्यादधोमुखी ॥
सुरूपा सुप्रभागैव सर्वाभरणभूषिता ।
स्वायुधैश्च समायुक्ता कर्तव्या प्रतिमा शुभा ॥

प्रमथाधिपो गजमुखः प्रलम्बजठरः कुठारधारी स्यात् ।
एकविषाणो बिभ्रन्मूलककन्दं सुनीलदलकन्दम् ॥५८॥

Sloka 58.—The Lord of Siva's hosts has an elephantine face with a single tusk, a bulging belly, a hatchet in his hand and a turnip of very dark foliage and root.

Thus ends the 58th Adhyaya on "Description of Idols."

वनसम्प्रवेशाध्यायः ॥५९॥ Ingress into the Forest.

कर्तुरनुकूलदिवसे दैवज्ञविशोधिते शुभनिमित्ते ।
मङ्गलयुक्तैः प्रास्थानिकैश्च वनसम्प्रवेशः स्यात् ॥१॥

Sloka 1.—The maker of images should enter the forest on a favourable day, *i. e.*, a day presided over by a planet bestowing prosperity, and having an unhurt asterism—when good foretokens are discovered by the astrologer and when there are auspicious omens prescribed for a journey.

पितृवनमार्गसुरालयवल्मीकोद्यानतापसाश्रमजाः ।
चैत्यसरित्सङ्गमसम्भवाश्च घटतोयसिक्ताश्च ॥२॥
कुञ्जानुजातवल्लीनिपीडिता वज्रमारुतोपहताः ।
स्वपतितहस्तिनिपीडितशुष्काग्निप्लुष्टमधुनिलयाः ॥३॥

तरवो वर्जयितव्याः शुभदाः स्युः स्निग्धपत्रकुसुमफलाः ।
अभिमतवृक्षं गत्वा कुर्यात्पूजां सबलिपुष्पाम् ॥४॥

Slokas 2-4.—Those trees that grow in cemeteries, roads, temples, ant-hills, gardens, hermitages (penance-groves), sacred spots, near the confluences of rivers, those that are reared being watered, those that are stunted, those that have grown beside others, those that are infested with creepers, that are broken by thunderbolt

and storm, one that has fallen by itself, that is broken by elephants, that has withered, is burnt by fire, that contains bee-hive—all these trees are to be avoided. Those that have soft leaves, flowers and fruits will be auspicious. Going to the desired (chosen) tree, he should worship it with food and flowers.

सुरदारुचन्दनशमीमधूकतरवः शुभा द्विजातीनाम् ।
क्षत्रस्यारिष्टाश्वत्थखदिरबिल्वा विवृद्धिकराः ॥५॥
वैश्यानां जीवकखदिरसिन्धुकस्यन्दनाश्च शुभफलदाः ।
तिन्दुककेसरसर्जार्जुनाम्रशालाश्च शूद्राणाम् ॥६॥

Slokas 5-6.—Deodar, sandalwood, Sami and Madhuka are good for the images installed by Brahmins; Arishta, Aswattha, Khadira and Bilwa bestow prosperity on the Kshatriyas; Jivaka, Khadira, Sindhuka and Syandana on the Vaisyas; and Tinduka, Kesara, Sarja, Arjuna, Mango and Sala, on the Sudras.

तथा च काश्यपः ।

सुरदारुः शमीवृक्षो मधूकश्चन्दनस्तथा ।
प्रतिष्ठार्थं ब्राह्मणानामेते प्रोक्ताः शुभावहाः ॥
अरिष्टाश्वत्थखदिरबिल्वाः क्षत्रियजातिषु ।
जीवकः खदिरश्चैव सिन्धुकः स्यन्दनस्तथा ॥
वैश्यानां शुभदाः प्रोक्तास्तिन्दुकः केसरस्तथा ।
सर्जार्जुनाम्रशालाश्च शूद्राणां शुभदाः स्मृताः ॥

लिङ्गं वा प्रतिमा वा द्रुमवत् स्याप्या यथादिशं यस्मात् ।
तस्माच्चाह्वयितव्या दिशो द्रुमस्योर्ध्वमथवाधः ॥७॥

Sloka 7.—Since an emblem of Siva or an image should be installed according to the directions of the tree, the different directions as well as the upside and downside should be marked on the tree.

तथा च काश्यपः ।

वृक्षवत्प्रतिमा कार्या प्राग्भागाद्युपलक्षिता ।
पादाः पादेषु कर्तव्याः शीर्षमूर्ध्वे तु कारयेत् ॥

परमान्नमोदकौदनदधिपललोच्छोपिकादिभिर्भक्ष्यैः ।
मद्यैः कुसुमैर्धूपैर्गन्धैश्च तरुं समभ्यर्च्य ॥८॥
सुरपितृपिशाचराक्षसभुजगासुरगणविनायकाद्यानाम् ।
कृत्वा रात्रौ पूजां वृक्षं संस्पृश्य च ब्रूयात् ॥९॥

Slokas 8-9.—After worshipping the tree with Payasa, sweets, rice, curds, sesamum seeds, edibles, etc., wine, flowers, incenses and perfumes, Gods, manes, Goblins, demons, serpents, Asuras, hosts of Siva, Ganesa, etc. should be worshipped at night. Thereafter, touching the tree, one should recite the following :

अर्चार्थममुकस्य त्वं देवस्य परिकल्पितः ।
नमस्ते वृक्ष पूजेयं विधिवत् सम्प्रगृह्यताम् ॥१०॥
यानीह भूतानि वसन्ति तानि बलिं गृहीत्वा विधिवत्प्रयुक्तम् ।
अन्यत्र वासं परिकल्पयन्तु क्षमन्तु तान्यद्य नमोऽस्तु तेभ्यः ।११।

Slokas 10-11.—" Oh Tree, you have been selected for the worship of the particular deity. Salutation to you! I worship you in accordance with the rules; kindly accept it. May all those beings that dwell in this tree fix their residence elsewhere after receiving the offerings made according to rules. May they forgive us now ; We bow to them."

वृक्षं प्रभाते सलिलेन सिक्त्वा पूर्वोत्तरस्यां दिशि सन्निकृत्य ।
मध्वाज्यदिग्धेन कुठारकेण प्रदक्षिणं शेषमतो निहन्यात् ॥१२॥

Sloka 12.—In the morning, one should sprinkle the tree with water and cut it on the north-eastern side with

an axe smeared with honey and ghee. The remaining parts are to be cut in a clock-wise manner

पूर्वेण पूर्वोत्तरतोऽथवोदक्पतेद्यदा वृद्धिकरस्तदा स्यात् ।
आग्नेयकोणात्क्रमशोऽग्निदाहरुग्रोगरोगास्तुरगक्षयश्च ॥१३॥

Sloka 13.—If the tree falls down on the east, north-east, or north, it augurs prosperity; if it falls on the south-east, south, south-west, west and north-west, there will be in order, outbreak of fires, disease, disease, disease and destruction of horses.

यन्नोक्तमस्मिन् वनसम्प्रवेशे निपातविच्छेदनवृक्षगर्भाः ।
इन्द्रध्वजे वास्तुनि च प्रदिष्टाः पूर्वं मया तेऽत्र तथैव योज्याः ॥१४॥

Sloka 14.—What has not been mentioned here in connection with the topic of 'entering a forest' *viz.*, the fall of trees (Adh. XLIII-20), the cutting and the interior of trees was already (Adh. XLIII-19) explained by me in connection with Indra's banner and construction of houses. (Adh. LIII-122) Those ideas have to be applied here too.

Thus ends the 59th Adhyaya on "Entering a Forest."

प्रतिमाप्रतिष्ठापनाध्यायः ॥६०॥ Installation of Idols.

दिशि याम्यायां कुर्यादधिवासनमण्डपं बुधः प्राग्वा ।
तोरणचतुष्टययुतं शस्तद्रुमपल्लवच्छन्नम् ॥१॥
पूर्वे भागे चित्राः स्रजः पताकाश्च मण्डपस्योक्ताः ।
आग्नेय्यां दिशि रक्ताः कृष्णाः स्युर्याम्यनैर्ऋत्योः ॥२॥
श्वेता दिश्यपरस्यां वायव्यायां तु पाण्डुरा एव ।
चित्राश्चोत्तरपार्श्वे पीताः पूर्वोत्तरे कार्याः ॥३॥

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Slokas 1-3.—A wise man ought to construct in the north or east a platform for the installation ceremony with four archways and covered with the sprouts of auspicious trees. For the eastern side of the platform are laid down variegated garlands and flags; for the south-eastern one, red ones; for the southern and south-western sites, black ones. They must be white in the west, pale-white in the north-west, variegated in the north and yellow in the north-east.

आयुः श्रीबलजयदा दारुमयी मृन्मयी तथा प्रतिमा ।
लोकहिताय मणिमयी सौवर्णी पुष्टिदा भवति ॥४॥
रजतमयी कीर्तिकरी प्रजाविवृद्धिं करोति ताम्रमयी ।
भूलाभं तु महान्तं शैली प्रतिमाथवा लिङ्गम् ॥५॥

Slokas 4-5.—An idol, made of wood or clay bestows long life, prosperity, strength and victory; one made of precious stone tends to the weal of the world; one of gold bestows health; one of silver, fame; one of copper, increase of children; and an idol or emblem of Siva made of stone, acquisition of immense landed property.

तथा च काश्यपः ।

यार्चा मृद्दारुसम्भूता सायुः श्रीबलदा मता ।
सौवर्णी पुष्टिदा ज्ञेया रत्नजा हितकारिणी ॥
राजती कीर्तिदा ज्ञेया ताम्रजा जनवर्धिनी ।
महत्करोति भूलाभं यार्चा पाषाणनिर्मिता ॥

शङ्कूपहता प्रतिमा प्रधानपुरुषं कुलं च घातयति ।
श्वभ्रोपहता रोगानुपद्रवांश्च क्षयं कुरुते ॥६॥

Slokas 6.—An image being hurt by a wedge destroys the headman and the family; one being damaged by a hole causes diseases, troubles and ruin.

तथा च काश्यपः ।

यार्चा शङ्कुगृहता सा तु प्रधानकुलनाशिनी ।
छिद्रेणोपहतो या तु बहुदोषकरी मता ॥

मण्डपमध्ये स्थण्डिलमुपलिप्यास्तीर्य सिकतयाथ कुशैः ।
भद्रासनकृतशीर्षोपधानपादां न्यसेत्प्रतिमाम् ॥७॥

Sloka 7.—After smearing with cowdung the floor in the centre of the platform, covering it with sand and then with holy grass, the image should be placed with its head resting on a throne and feet on a pillow.

प्लक्षाश्वत्थोदुम्बरशिरीषवटसम्भवैः कषायजलैः ।
मङ्गल्यसञ्ज्ञिताभिः सर्वौषधिभिः कुशाद्याभिः ॥८॥
द्विपवृषभोद्धृतपर्वतवल्मीकसरित्समागमतटेषु ।
पद्मसरःसु च मृद्भिः सपञ्चगव्यैश्च तीर्थजलैः ॥९॥
पूर्वशिरस्कां स्नातां सुवर्णरत्नाम्बुभिश्च ससुगन्धैः ।
नानातूर्यनिनादैः पुण्याहैर्वेदनिर्घोषैः ॥१०॥

Slokas 8-10.—The image with its head pointing to the east should be bathed with a decoction of Plaksha, Aswattha, Indian fig, Sirisha and banyan mixed with all kinds of herbs bearing auspicious names (such as Jaya, Jayanti, Jeevanti, Jeevaputri, Punarnava and Vishnukranta, etc.), with sacred grass and the like, with clay dug up by elephants and bulls from mountains, ant-hills, river-banks at the confluences, and that of lotus-lakes, mixed with water from holy rivers along with the five products of cows and with scented water containing gold and gems, to the accompaniment of the sounds of various musical instruments and of the chantings of Punyaha and other Vedic hymns.

ऐन्द्र्यां दिशीन्द्रलिङ्गा मन्त्राः प्राग्दक्षिणेऽग्निलिङ्गाश्च ।
वक्तव्या द्विजमुख्यैः पूज्यास्ते दक्षिणाभिश्च ॥११॥

Sloka 11.—The High-Priests should recite in the east hymns relating to Indra; and in the south-east, to Fire; and they should be honoured with monetary gifts.

यो देवः संस्थाप्यस्तन्मन्त्रैश्चानलं द्विजो जुहुयात् ।
अग्निनिमित्तानि मया प्रोक्तानीन्द्रध्वजोत्थाने ॥१२॥
धूमाकुलोऽपसव्यो मुहुर्मुहुर्विस्फुलिङ्गकृच्च शुभः ।
होतुः स्मृतिलोपो वा प्रसर्पणं चाशुभं प्रोक्तम् ॥१३॥

Slokas 12-13.—The Priest should worship the Fire with the hymns sacred to that God who is to be installed. The symptoms of Fire have been already explained by me on the occasion of dealing with the raising of "Indra's Banner" (Adh. XLIII-32). A fire filled with smoke, turned to the left and sending sparks continuously is not auspicious. The priest's failing in memory and moving forward are also inauspicious.

स्नातामभुक्तवस्त्रां स्वलङ्कृतां पूजितां कुसुमगन्धैः ।
प्रतिमां स्वास्तीर्णायां शय्यायां स्थापकः कुर्यात् ॥१४॥

Sloka 14.—When the image has been bathed, clad in a new garment, beautifully adorned with ornaments and worshipped with flowers and perfumes, the priest who instals it should lay it on a well-spread bed.

सुप्तां सगीतनृत्यैर्जागरणैः सम्यगेवमधिवास्य ।
दैवज्ञसम्प्रदिष्टे काले संस्थापनं कुर्यात् ॥१५॥

Sloka 15.—After the sleeping idol has been properly consecrated with the materials for waking up, accompanied by dance and songs, the installation should be done at a time prescribed by the astrologer, *i. e.*, in the bright half of the northern solstice.

अभ्यर्च्य कुसुमवस्त्रानुलेपनैः शंखतूर्यनिर्घोषैः ।
प्रादक्षिण्येन नयेदायतनस्य प्रयत्नेन ॥१६॥
कृत्वा बलिं प्रभूतं सम्पूज्य ब्राह्मणांश्च सभ्यांश्च ।
दत्वा हिरण्यशकलं विनिक्षिपेत्पिण्डिकाश्वभ्रे ॥१७॥
स्थापकदैवज्ञद्विजसभ्यस्थपतीन् विशेषतोऽभ्यर्च्य ।
कल्याणानां भागी भवतीह परत्र च स्वर्गी ॥१८॥

Slokas 16-18.—After worshipping the idol with flowers, cloths and unguents, along with the sounds of conchs and musical instruments, it should be taken into the *sanctum sanctorum* with all precaution round the temple, *i. e.*, from left to right. Then giving copious oblations and worshipping Brahmins and those of the religious assembly, the idol should be placed in the pit of the pedestal in which a gold-piece has been deposited. By honouring especially the installer, astrologer, Brahmins, the men of the assembly and the carpenter, one will get all blessed things in this world and heaven in the next.

विष्णोर्भागवतान् मगांश्च सवितुः शम्भोः सभस्मद्विजान्
मातॄणामपि मण्डल क्रमविदो विप्रान् विदुर्ब्रह्मणः ।
शाक्यान् सर्वहितस्य शान्तमनसो नग्नान् जिनानां विदु-
र्ये यं देवमुपाश्रिताः स्वविधिना तैस्तस्य कार्या क्रिया ॥१९॥

Sloka 19.—The installing priests of Vishnu are known as Bhagavatas; of the Sun as Magas; of Siva, as Pasupathas (ash-smeared ones); of the divine Mothers as those adepts in the rites of the Mothers' circle; of Brahman, Brahmins; of the Buddha, (all benevolent) of serene mind, as Sakyas; of the Jains, as naked monks. These different priests have to perform, according to the

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rules peculiar to each sect, the ceremony for the God, whose devotees they are.

उदगयने सितपक्षे शिशिरगभस्तौ च जीववर्गस्थे ।
लग्ने स्थिरे स्थिरांशे सौम्यैर्धीधर्मकेन्द्रगतैः ॥२०॥
पापैरुपचयसंस्थैर्ध्रुवमृदुहरितिष्यवायुदेवेषु ।
विकुजे दिनेऽनुकूले देवानां स्थापनं शस्तम् ॥२१॥

Slokas 20-21.—The installation of deities is favourable in the northern solstice, bright half of the month, when the Moon is posited in a Varga belonging to Jupiter, when the Ascendant is a fixed sign and a fixed Navamsa is rising, benefics occupy the 5th, 9th, and the Kendra houses; and malefics are in the Upachaya houses (3rd, 6th, 10th and 11th) and when the Moon is in any of the asterisms, *viz.*, the 3 Uttaras, Rohini, Mrigasira, Anuradha, Revati, Sravana, Tishya and Swati and on any convenient day except Tuesday.

सामान्यमिदं समासतो लोकानां हितदं मया कृतम् ।
अधिवासनसन्निवेशने सावित्रे पृथगेव विस्तरात् ॥२२॥

Sloka 22.—Thus have I expounded succinctly this subject conferring benefits on humanity; but in the work of Savitra, the consecration and setting up are treated at length separately—or the consecration and setting up of the Sun are separately expounded in detail in that Sastra.

Thus ends the 60th Adhyaya on "Installation of Idols".

गोलक्षणम् ॥६१॥ Signs of Cows.

पराशरः प्राह बृहद्रथाय गोलक्षणं यत् क्रियते ततोयम् ।
मया समासः शुभलक्षणास्ताः सर्वास्तथाप्यागमतोऽभिधास्ये ।१।

Sloka 1.—Here I am abridging the signs of cows that were taught by Parasara to his disciple Brihadratha. All varieties of them are auspicious; still I shall delineate them on the authority of the Sastras.

सास्राविलरूक्षाक्ष्यो मूषकनयनाश्च न शुभदा गावः ।
प्रचलच्चिपिटविषाणाः करटाः खरसदृशवर्णाश्च ॥२॥
दशसप्तचतुर्दन्त्यः प्रलम्बमुण्डानना विनतपृष्ठ्यः ।
ह्रस्वस्थूलग्रीवा यवमध्या दारितखुराश्च ॥३॥
श्यावातिदीर्घजिह्वा गुल्फैरीततनुभिरीतबृहद्भिर्वा ।
अदिककुदाः कृशदेहा नेष्टा हीनाधिकाङ्गयश्च ॥४॥

Slokas 2-4.—Cows with dirty and rough eyes, shedding tears and resembling those of rats are not auspicious; nor are those that have flat shaking horns, that are black and red in colour or have the colour of donkeys. So also are those that have ten, seven or four teeth, drooping face, without horns, depressed face, of short and thick neck, middle resembling barley corn, broken hoofs, very long blackish tongue, very small or very big ankle-joints, big hump, weak body and fewer or more limbs.

तथा च पराशरः ।

साश्रुणी लोचने यासां रूक्षाल्पे च न ताः शुभाः ।
चलच्चिपिटशृङ्गाश्च करटाः खरसन्निभाः ॥
दशसप्तचतुर्दन्त्योऽलम्बवक्त्रा न ताः शुभाः ।
विषाणवर्जिता ह्रस्वाः पृष्ठमध्यातिसन्नताः ॥
ह्रस्वस्थूलगला याश्च यवमध्याः शुभा न ताः ।
भिन्नपादा बृहद्गुल्फा याश्च स्युस्तनुगुल्फकाः ॥
श्यावातिदीर्घजिह्वाश्च महत्ककुदसंयुताः ।
याश्चातिकृशदेहाश्च हीनाः अवयवैश्च याः ॥
न ताः शुभप्रदा गावो भर्तुर्यूथस्य नाशनाः ।

वृषभोऽप्येवं स्थूलातिलम्बवृषणः शिराततक्रोडः ।
स्थूलशिराचितगण्डस्त्रिस्थानं मेहते यश्च ॥५॥
मार्जाराक्षः कपिलः काटो वा न शुभदो द्विजस्यैव ।
कृष्णोष्ठतालुजिह्वः श्वसनो यूथस्य घातकरः ॥६॥

Slokas 5-6.—A bull too with the above characteristics, large and hanging testicles, breast full of veins and cheeks covered with thick veins, and one which urinates in three different jets bring no luck. One tawny or dark-red, having cat's eyes is not good even for Brahmins. One with dark lips, palate and tongue and continually blowing, is pernicious to the flock.

स्थूलशकृन्मणिशृङ्गः सितोदरः कृष्णसारवर्णश्च ।
गृहजातोऽपि त्याज्यो यूथविनाशावहो वृषभः ॥७॥

Sloka 7.—A bull that makes too much dung, has gem-like horns (or has too big penis and horns), white belly and colour of a spotted deer should be abandoned though born at home. For, it would otherwise bring ruin upon the flock.

श्यामकपुष्पचिताङ्गो भस्मारुणसन्निभो बिडालाक्षः ।
विप्राणामपि न शुभं करोति वृषभः परिगृहीतः ॥८॥

Sloka 8.—A bull whose body is filled with dark spots resembling flowers, has greyish red colour, and cat's eyes, brings no luck even to a Brahmin who accepts it.

ये चोद्धरन्ति पादात् पङ्कादिव योजिताः कृशग्रीवाः ।
कातरनयना हीनाश्च पृष्ठतस्ते न भारसहाः ॥९॥

Sloka 9.—Those bulls that have weak necks, tremulous eyes, stunted growth, and raise their hoofs as if from mire, while being yoked or engaged in bearing loads cannot carry burdens.

तथा च पराशरः ।

आपादक्षारकपिलाः कृष्णपुष्पचिताश्च ये ।
मार्जारकपिलाक्षाश्च दुर्बला यूथघातिनः ॥
पङ्क्तादिवार्त्ताः पादानुद्धरन्तो व्रजन्ति ये ।
अधूर्वहा भवन्त्येते भाराध्वनि विगर्हिताः ॥

मृदुसंहततताम्रोष्ठास्तनुस्फिजस्ताम्रतालुजिह्वाश्च ।
ह्रस्वतनूच्चश्रवणाः सुकुक्षयः स्पृष्टजंघाश्च ॥१०॥
आताम्रसंहतखुरा व्यूढोरस्का बृहत्ककुदयुक्ताः ।
स्निग्धश्लक्ष्णतनुत्वग्रोमाणस्ताम्रतनुशृङ्गाः ॥११॥
तनुभूस्पृग्वालधयो रक्तान्तविलोचना महोच्छ्वासाः ।
सिंहस्कन्धास्तन्वल्पकम्बलाः पूजिताः सुगमाः ॥१२॥

Slokas 10-12.—Bulls that have soft, touching and red lips, small buttocks, red palate and tongue, small, short and erect ears, well-shaped belly, touching shanks, red and compact hoofs, strong breast, plump hump, soft, smooth and slender hair, red and slender horns, thin tail reaching the ground, red eye-corners, long breath, a leonine shoulder and a thin and small dewlap are honoured as being good runners.

वामावर्त्तैर्वामे दक्षिणपार्श्वे च दक्षिणावर्त्तैः ।
शुभदा भवन्त्यनड्वहो जङ्घाभिश्चैणकनिभाभिः ॥१३॥

Sloka 13.—Bulls with hairy circles turning left on the left side and with those turning right on the right-side are favourable; so also are those whose shanks resemble those of antelopes.

वैदूर्यमल्लिकाबुद्बुदेक्षणाः स्थूलनेत्रपक्ष्माणः ।
पार्ष्णिभिरस्फुटिताभिः शस्ताः सर्वे च भारसहाः ॥१४॥

Sloka 14.—Bulls with eyes hued like the beryl-stone, or surrounded by white rings, or formed like a water-

bubble, and exhibit thick eye-lashes, and unbroken hinder parts of hoofs, are good and fit for carrying loads.

तथा च शालिहोत्रः ।

शुक्लराजिपरिक्षिप्ते यस्यान्तर्लोचने शुभे ।
मल्लिकाक्षो महाधन्यः स महाकृष्णतारकः ॥

घ्राणोद्देशे सबलिर्मार्जारमुखः सितश्च दक्षिणतः ।
कमलोत्पललाक्षाभः सुवालधिर्वाजितुल्यजवः ॥१५॥
लम्बैर्वृषणैर्मेषोदरश्च संक्षिप्तवङ्क्षणक्रोडः ।
ज्ञेयो भाराध्वसहो जवेऽश्वतुल्यश्च शस्तफलः ॥१६॥

Slokas 15-16—A bull that has wrinkles on its snout, a cat's face, is white on the right side, or has the colour of lotus, lily or lac, has a good tail, speed similar to that of a horse, hanging testicles, stomach like that of sheep, or narrow groins and breast, is certainly fit for burden and travel, equal to a horse in speed and conducive of good results.

सितवर्णः पिङ्गाक्षस्ताम्रविषाणेक्षणो महावक्त्रः ।
हंसो नाम शुभफलो यूथस्य विवर्धनः प्रोक्तः ॥१७॥

Sloka 17.— A white bull that is tawny in eyes, copper-coloured in horns and eyes (sight), that has a large mouth (or face), is termed Hamsa (swan) and is declared to bring good luck and prosperity to the flock.

भूस्पृग्वालधिराताम्रविषाणो रक्तदृक्कुब्जांश्च ।
कलमाषश्च स्वामिनमचिरात् कुरुते पतिं लक्ष्म्याः ॥१८॥

Sloka 18.— One whose tail touches the ground, horns and eyes red, hump prominent, colour a mixture of white, red and yellow, makes its owner a lord of wealth ere-long.

यो वा सितैककचरणैर्यथेष्टवर्णश्च सोऽपि शुभफलकृत् ।
मिश्रफलोऽपि ग्राह्यो यदि नैकान्तप्रशस्तोऽस्ति ॥१९॥

Sloka. 19.—One that has one white foot also brings good luck even if it be of any colour. Where one with all auspicious signs is not available, another of partially good promise is acceptable.

तथा च पराशरः ।
मृदुसंहततास्रोष्ठास्तनुजिह्वास्तनुस्सिकाः ।
वैदूर्यमधुवर्णैश्च जलबुद्बुदसन्निभैः ॥
रक्तस्निग्धैश्चनयनैस्तथा रक्तकनीनिकैः ।
सिंहस्कन्धा महोरस्का दृढपुष्टाः ककुद्मिनः ॥
भूमौ कर्षति लाङ्गूलं प्रलम्बस्थूलवालधिः ।
पुरस्तादुन्नता नीचाः पृष्ठतः सुसमाहिताः ॥
वृत्ताङ्गाः स्थूलगात्राश्च विस्तीर्णजघनाश्च ये ।
स्पष्टताम्रतनुश्लक्ष्णैः शफैरविरलैर्दृढैः ॥
समुद्गवरसंस्थानैः समास्फुटितपार्ष्णिभिः ।
वृत्तस्थूलोद्गतग्रीवाः ककुदैश्च समुच्छ्रितैः ॥
एते भारसहा ज्ञेया धुरि याने च पूजिताः ।
आवर्तैर्दक्षिणावर्तैर्युक्ता दक्षिणतश्च ये ॥
वामावर्तैर्वामतश्च संयुक्तास्तेऽपि पूजिताः ।
प्रलम्बवृषणोत्यर्थं संक्षिप्तोदरवङ्क्षणः ॥
विस्तीर्णवक्षो जघनो भारे याने च पूजितः ।
स्निग्धपिङ्गेक्षणश्वेतस्ताम्रशृङ्गो महानसः ॥
स तु गौः पद्मको नाम गोसहस्रप्रवर्धनः ।

Thus ends the 61st Adhyaya on " the Signs of Cows.".

श्वलक्षणम् ॥६२॥ Signs of Dogs.

पादाः पञ्चनखास्त्रयोऽग्रचरणः षड्भिर्नखैर्दक्षिण-
स्ताम्रोष्ठाग्रनसो मृगेश्वरगतिर्जिघ्रन् भुवं याति च ।
लाङ्गूलं ससटं दृगुक्षसदृशी कर्णौ च लम्बौ मृदू
यस्य स्यात् स करोति पोष्टुरचिरात्पुष्टां श्रियं श्वा गृहे ॥१॥

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Sloka 1.—A dog three of whose legs have five nails and the right fore-foot six, whose lips and muzzle are red, which has the gait of a lion, smells the ground while running, has a shaggy tail, eyes like those of a bear, ears hanging and soft, such a dog being kept in a house promises ere-long great prosperity to the owner.

तथा च गर्गः ।

त्रयः पादाः पञ्च नखा त्रयगो दक्षिणस्तथा ।
षण्नखस्ताम्रनासो यस्ताम्रोष्ठः सिंहविक्रमः ॥
महीं जिघ्रन् मुदा याति लाङ्गूलं जटिलं तथा ।
ऋक्षाभे चक्षुषी कर्णौ मृदू चातिप्रलम्बितौ ॥
स श्वा नृपस्य महतीं श्रियं यच्छति पोषितुः ।

पादे पादे पञ्च पञ्चाग्रपादे वामे यस्याः षण्नखा मल्लिकाक्ष्याः ।
वक्रं पुच्छं पिङ्गलालम्बकर्णा या सा राष्ट्रं कुक्कुरी पाति पुष्टा ॥२॥

Sloka 2.—A bitch with five nails on each foot, six on the left fore-foot, with eyes surrounded by white rings, with a crooked tail, and having a brown colour and hanging ears, protects the country if she is properly nurtured.

Thus ends the 62nd Adhyaya on "the Signs of Dogs"

कुक्कुटलक्षणम् ॥६३॥ Signs of Cocks.

कुक्कुटस्त्वृजुतनूरुहाङ्गुलिस्ताम्रवक्त्रनखचूलिकः सितः ।
रौति सुस्वरमुषात्यये च यो वृद्धिदः स नृपराष्ट्रवाजिनाम् ॥१॥

Sloka 1.—A white cock with straight feathers and talons, with red face, nails and crest, and which crows pleasantly at dawn, bestows prosperity on the King, country and horses.

तथा च गर्गः ।

श्वेतस्ताम्रनखः शुक्लस्ताम्राक्षस्त्वृजुवालधिः ।
अनावृताङ्गुलिः स्वङ्गस्ताम्रचूडः प्रशस्यते ॥
अत्यालापी यवग्रीवो दधिवर्णः शुभानन: ।
प्रशस्तास्यः स्थूलशिरा हारिद्रचरणो द्विजः ॥
अखञ्जास्ताम्रवक्त्राश्च स्निग्धवर्णाश्च पूजिताः ।
दीनाश्चैव विवर्णाश्च विस्वराश्च विगर्हिताः ॥

यवग्रीवो यो वा बदरसदृशो वापि विहगो
बृहन्मूर्धा वर्णैर्भवति बहुभिर्यश्च रुचिरः ।
स शस्तः सङ्ग्रामे मधुमधुपवर्णश्च जयकृ-
न्न शस्तो योऽतोऽन्यः कृशतनुरवः खञ्जचरणः ॥२॥

Sloka 2.—A cock which has a neck of the shape of barley corn, which has the colour of Jujube fruit, a big head, or looks beautiful with various culours is commendable in fight. So also one which has the colour of honey or bee brings victory. One that possesses contrary characteristics is not auspicious. One that has an emaciated body, a feeble voice and lame legs is also not good.

कुक्कुटी च मृदुचारुभाषिणी स्निग्धमूर्तिरुचिराननेक्षणा ।
सा ददाति सुचिरं महीक्षितां श्रीयशोविजयवीर्यसम्पदः ॥३॥

Sloka 3.—A hen with a gentle and sweet voice, glossy body and beatiful face and eyes, brings for a long time abundance of wealth, fame, victory and valour to kings.

Thus ends the 63rd Adhyaya on "the Signs of Cocks."

कूर्मलक्षणम् ॥६४॥ Signs of Tortoises.

स्फटिकरजतवर्णो नीलराजीविचित्रः
कलशसदृशमूर्त्तिश्चारुवंशश्च कूर्मः ।

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अरुणसमवपुर्वा सर्षपाकारचित्रः
सकलनृपमहत्त्वं मन्दिरस्थः करोति ॥१॥

Sloka 1.—A tortoise that has the colour of crystal or silver, that is marked with blue lines, that has a pot-like body, a beautiful back-bone, or has a red body, and is ornamented with spots in the form of white mustard seeds, gives one the over-lordship of all kings when being kept at home.

अञ्जनभृङ्गश्यामतनुर्वा विन्दुविचित्रोऽव्यङ्गशरीरः ।
सर्पशिरा वा स्थूलगलो यः सोऽपि नृपाणां राष्ट्रविवृद्ध्यै ॥२॥

Sloka 2.—A tortoise that has a body dark in colour similar to collyrium or bee, that is beautified by spots, that has a full-grown body, a serpentine head or a broad neck, also conduces to the prosperity of the realms of kings.

वैदूर्यत्विट् स्थूलकण्ठस्त्रिकोणो गूढच्छिद्रश्चोरुवंशश्च शस्तः ।
क्रीडावाप्यां तोयपूर्णे मणौ वा कार्यः कूर्मो मङ्गलार्थं नरेन्द्रैः ॥३॥

Sloka 3.—A tortoise that has the lustre of beryl, a thick neck, a triangular shape, hidden cavities and a fine back-bone is auspicious. Such a tortoise should be kept in a pleasure-lake or in a basin full of water by kings for the sake of auspiciousness.

तथा च गर्गः ।
शङ्खदर्भप्रतीकाशश्छत्राभो रजतप्रभः ।
तथो वैदूर्यवर्णाभो यो भवेदष्टसर्षपः ॥
यश्च वा कोकिलाभासो राजीवाभश्च यो भवेत् ।
पीतश्चाञ्जनवर्णस्तु पुण्डरीकसमप्रभः ॥
गोधामुखं त्रिकोणं च तथा मण्डलवर्धनम् ।
स्त्रीपुत्रमतिदं विन्द्यात् कूर्मं राष्ट्रविवर्धनम् ॥

Thus ends the 64th Adhyaya on "the Signs of Tortoises."

छागलक्षणम् ॥६५॥ Signs of Goats.

छागशुभाशुभलक्षणमभिधास्ये नवदशाष्टदन्तास्ते ।
धन्याः स्थाप्या वेश्मनि सन्त्याज्याः सप्तदन्ता ये ॥१॥

Sloka 1.—I shall now expound the auspicious and inauspicious signs of goats. Those that have nine, ten or eight teeth bring good luck and should be kept at home. Those that have seven teeth must be abandoned.

दक्षिणपार्श्वे मण्डलमसितं शुक्लस्य शुभफलं भवति ।
ऋष्यनिभकृष्णलोहितवर्णानां श्वेतमतिशुभदम् ॥२॥

Sloka 2.—A white goat that has a dark circle on the right side conduces to good results. Similarly, one that is dark, red or blue like an elk, with a white circle on the right side is very auspicious.

स्तनवदवलम्बते यः कण्ठेऽजानां मणिः स विज्ञेयः ।
एकमणिः शुभफलकृद्धन्यतमा द्वित्रिमणयो ये ॥३॥

Sloka 3.—The thing that hangs like a breast from the neck of goats is to be known as 'Mani'. One with a single Mani is of good augury; and those that have two or three are exceedingly auspicious.

मुण्डाः सर्वे शुभदाः सर्वसिताः सर्वकृष्णदेहाश्च ।
अर्धासिताः सितार्धा धन्याः कपिलार्धकृष्णाश्च ॥४॥

Sloka 4.—All goats that have no horns, that are completely white or completely black or are half-white or half-dark, or half-brown and half-black are auspicious and bring good luck.

विचरति यूथस्याग्रे प्रथमं चाम्भोऽवगाहते योऽजः ।
स शुभः सितमूर्धा वा मूर्धनि वा कृत्तिका यस्य ॥५॥

Sloka 5.—A goat that marches in front of the flock, plunges first into the water, that has a white head, or six dark specks on the head is of good augury. (Such a goat is called Kuttaka.)

तथा च गर्गः ।
यूथाग्रे यश्च चरति यश्चादौ स्पर्शयेज्जलम् ।
मूर्ध्नि षट् तिलका यस्य सोऽजो यूथविवर्धनः ॥

सपृषतकण्ठशिरा वा तिलपिष्टनिभश्च ताम्रदृक् शस्तः ।
कृष्णचरणः सितो वा कृष्णो वा श्वेतचरणो यः ॥६॥

Sloka 6.—A goat with spotted neck or head, with the colour of pounded sesamum (a mixture of white and yellow), red eyes, dark or white feet, is commendable. So also is one that is white or dark (कुटिल).

तथा च गर्गः ।
श्वेतो यः कृष्णचरणः कृष्णः श्वेतशफोऽपि वा ।
पीतस्ताम्रेक्षणो मूर्ध्नि गले वा पृषतान्वितः ॥

यः कृष्णाण्डः श्वेतो मध्ये कृष्णेन भवति पट्टेन ।
यो वा चरति सशब्दं मन्दं च स शोभनश्छागः ॥७॥

Sloka 7.—A white goat with dark testicles and a dark band in the middle is auspicious. So also is one that walks slowly with a jingling sound. (जटिल).

तथा च गर्गः ।
मन्दं सशब्दं चरति श्वेतः कृष्णाण्डसंयुतः ।
मध्ये कृष्णेन पट्टेन युक्तो यः सोपि वृद्धिदः ॥

कृष्णशिरोरुहपादो यो वा प्राक् पाण्डुरोऽपरे नीलः ।
स भवति शुभकृच्छागः श्लोकश्चाप्यत्र गर्गोक्तः ॥८॥

Sloka 8.—A goat with blue hair on the head, and blue feet, or one with white fore-part and blue hind part brings good luck and the following is the verse composed by Garga.

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